The Universalist Leader

Boston and Chicago

March 28, 1925

What Does the New Reformation Mean?

HERE is a man who believes in the final harmony of all souls with God. He is known as a Universalist. But his Universalism is primarily not a prediction as to a future outcome but a faith in the inherent power of the living God in the present. It gives to one working for righteousness the confidence to cry: "If God be for us, who can be against us?" Here is another man who shares the Universalist's hope but, for whatever reason, dares not to particularize as to the outcome. He distrusts logic under the terrific assault of the evil of the world, and calls himself, in this field, a hopeful agnostic. Yet his faith is in the universal Fatherhood of God, the universal sonship and brotherhood of man, and the victory in some sort that will be real of the kingdom for which Christ lived and died, and which he himself unswervingly serves. In their beliefs they differ; in their working faith they are one. They are in closer Christian fellowship than the Universalist is with one primarily interested to defend Universalism, or than the "agnostic" is with one primarily interested to prove the larger faith a baseless dream.

From Dr. Perkins' article in this issue.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

ditor

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

A UNIVERSALIST LEADS A TOWN

A UNIVERSALIST whose name can not be mentioned, attended the meeting of the Foreign Missions Convention in Washington and returned home. The Baptist ministers of the town took the leadership in getting up a union service on the Day of Prayer for Missions, at which this Universalist spoke and gave a report of the Convention. As a result of this meeting there was started in the Episcopal church of the town a mission study class under the leadership of this Universalist, which has an attendance of between forty and fifty. The same Universalist has addressed nine meetings in other churches on the Washington Convention.

We refer to the matter not because the other churches "recognized" a Universalist—for we are somewhat weary of such excessive rejoicing when this happens that we give the impression that "recognition" is what we exist for—but because the story shows how much one person alone and interested can accomplish in any line. It shows also how a real convention can generate power. It shows that there is more general interest in missions than some of us think. And it speaks of a fellowship possible where real people find out their common interest in real things.

* *

A UNIVERSALIST ATTORNEY GENERAL

COMMENTING on the appointment of John G. Sargent as Attorney General, a loyal Vermont woman said tersely, "He is a Vermonter, a Republican, a Tufts man and a Universalist, which makes him about all he ought to be."

Without endorsing this remark fully we can say that we catch the rich, fine flavor of it and appreciate it.

We are glad to learn that he is the "best lawyer in the state," for that should be considered in the making of an Attorney General. But we confess that the following description of him in the *Boston Herald* is the most appealing of all:

> He purchased an abandoned farm over at Reading, rebuilt the tumble-down farmhouse and made it a private fishing club. When his mind is tired and his body craves a bit of relaxation, he drives over to Reading, fifteen or twenty miles away, and goes fishing in the brook.
>
> He takes along a bundle of steak and potatoes and bread and butter and other things, and if he has guests takes them down to the brookside to wait for him until he catches a few fish. Then he has a "fry" over which he presides as cook, turning the fish to a tempting brown, grilling the steak until its appetizing odors whet every one's appetite, baking the potatoes until the "shells" burst right open, and then dinner, or lunch, is ready—and when John Sargent sets to it the others follow suit, with relish.
>
> When the snow drifts down from Proctorsville, and the Rutland looks as though it might stay under the blankets for a couple of days, John Sargent settles down in his library for study and repose.
>
> He takes off the office shirt and collar, gets into a soft collar shirt, some knickers, and, with a pipe and a book, takes his ease. He may be engrossed in reading an important case which is scheduled for hearing before the Supreme Court, or it may be a volume of folk-lore from up Lake Champlain way—either is interesting and absorbing to him when he has settled down for a few hours rest, at his work.

* *

SERVICE FUND BACKS UP OWEN D. YOUNG

THE Board of Trustees in charge of the World Service Fund have done a useful and graceful thing in giving one thousand dollars toward the million dollar endowment which Owen D. Young is raising for the new Walter Hines Page School of International Relations at Johns Hopkins University.

The amount is not large, but it shows our interest in the project. It serves as an endorsement of it to Universalist people. It lines Universalists up behind a great Universalist layman who is rendering a public service. It helps on the cause of world peace. It makes Universalism more universal.

Mr. Young prefers to have a large number of his fellow citizens partners in this project rather than to have the money given by a few wealthy men. He wants all of us to take part.

Mr. Young's own experience in Europe convinced him that there are few things as valuable and few things as hard to get as trustworthy facts.

Like men of all parties, he came to realize how much Walter Hines Page did during the war to destroy misunderstanding and promote true understanding between England and America.

All of his enthusiasm was aroused for a project which combined a memorial to Page with a fact-find-

ing and a fact-teaching agency to promote world peace. That in brief is what the Walter Hines Page School of International Relations means.

The World Service Fund of the Universalist Church helps itself by helping this project.

Only a few more gifts as wise as this need be made to turn any apathy and indifference that may exist toward it into the keenest interest and enthusiasm.

The following letter indicates the spirit in which the contribution has been received:

March 17, 1925.

The Rev. Roger F. Etz,
176 Newbury Street,
Boston, Mass.

My dear Dr. Etz:

The check of the Universalist General Convention for $1,000 attached to your letter of March 16 arrived to-day. On behalf of the trustees for the endowment of the Page School and the Control Committee, I hasten to acknowledge this generous and thoughtful gift on the part of the Universalist Church.

In the first place, it is a generous gift, and in the second place a most thoughtful contribution on the part of a church organization, for it expresses primarily a breadth of interest in and a fine understanding of the character of Mr. Page and what we believe is the great purpose of the School of International Relations.

With much appreciation,

Very sincerely yours,
(signed) *Herbert L. Gutterson.*

* *

THE PRESIDENT'S CHURCH

THE Universalist denomination, now at work for a Memorial Church in Washington, will be interested to read the following brief statement in the *Evening Star*, Washington, about what is contemplated by the First Congregational Church of that city—the church of President and Mrs. Coolidge and other prominent people:

The President's church—the First Congregational, at Tenth and G Streets—for sixty years a landmark of downtown Washington, soon will disappear to make room for a structure that will probably be a ten-story "office-church" building.

The question of whether the new building will be a ten-story structure, with offices or apartments and a church, or just a church, is still open, but the congregation has definitely decided to build a new structure on the present site.

Not only have the officials of the church unanimously decided on a new structure, but the National Council of the Congregational Church has expressed its approval of the project and decided that it is a matter which should be financed by the help of the entire Congregational Church in America.

The campaign for the new edifice will be launched on Oct. 20, when the National Council of the Congregational Church will begin its eight-day convention at the new Washington Auditorium which is expected to bring 3,000 people here. The appeal will be made in November.

Dr. Jason Noble Pierce, pastor of the President's church, in discussing the need for a new church, said that the present structure has been inadquate for the past nine years, during which time it has been necessary to turn away many people every Sunday.

The present structure was built sixty years ago, when the congregation consisted of only 120 persons. With foresight, however, they built the church to seat ten times that number. A gallery has been added to the Sunday school auditorium since then and the front porch has been inclosed to provide more room, but the church has been over-crowded for years.

While the present structure was in the course of erection the congregation of the church met every Sunday in the United States House of Representatives. Secretary Wilbur is one of the deacons and Associate Justice Stone of the United States Supreme Court is also a member.

Interest in our own Washington church project seems to be reviving everywhere, as rumors about a different site and a different plan seem to persist.

Like the Methodist Episcopal Church, South, the Episcopalians, the Baptists, the Christian Disciples, the Unitarians, the Presbyterians, the Universalists, the Congregationalists now line up for a new national church in the Capital of the country. Fortunately the Congregationalists picked a good site in the first place and do not have to move. They are in the center of what was the heart of the business district twenty years ago, and what is still a prominent business neighborhood. They are directly across the street from St. Patrick's Cathedral, Catholic,

President and Mrs. Coolidge attend this old church regularly. The minister, Dr. Pierce, has on one or two occasions vigorously taken up the cudgels for Universalists and Unitarians when they have been misrepresented.

A year ago last January he engaged Dr. Joseph Fort Newton of New York for a week of special meetings, which were highly successful.

He is the right type of man to push through this project for a new church. We wish him and his congregation the largest and best kind of success.

* *

LISTENING IN AT LENT

AN intelligent Universalist layman at the close of a Lenten service in his church, remarked that the best thing about Lent is the emphasis which it places on "receptivity."

What this man meant, of course, is that much of the time we are giving out, and we need a chance to take in. Our minds are busy with writing, talking, asserting, defending. They need an opportunity to be quiet, to meditate, to listen. That is what Lent gives us. That is the meaning of "going into the silence."

There is something worth listening to. There is something worth meditating about. The universe about us is not emptiness. It is full of spirit. It is alive with voices. We pause so seldom that the spirit does not have much chance to impinge upon our spirits, the voices do not succeed in getting through to our consciousness.

Just what will happen later on in history when we not only raise wheat but sit down and watch it grow, when we not only dig gold but consider who put it there and its true place in the scheme of things, no one can say, but it will be an interesting experiment to make.

There will be many fanatics to reckon with along the way, many false intellectual and emotional leads

which we ourselves will follow to our pain or our undoing, much mistake and wrong—but there is a glorious path ahead of us, we are sure, if we will only spend a little more time listening.

We believe that there is just as much of God being broadcast for us now as there will be in that age, a hundred, a thousand, a million years hence, when men will have learned how to put up aerials to catch the music of the heavenly stations. It is wisely and kindly left to us to work out better methods of contact with God.

In Lent we can do a little more listening in than we have been doing.

We believe that it will prove to be both joyous and profitable.

* *

"A CHRISTIAN JOURNALIST"

UNDER the above heading the *Congregationalist* prints the following review of the Life of Dr. Bisbee, closing with a generous comment upon the course of the *Universalist Leader* since the death of Dr. Bisbee, and giving his successor a friendly hand and a cheer for which we are most grateful:

> Handicapped. The Life Story of Frederick A. Bisbee, by Dorothy Hall (Universalist Publishing House). In the circle of religious journalism, in the ministry and leadership of the Universalist Church, and in the practise of the fine art of living a triumphant Christian life, Dr. Bisbee was a rare and inspiring personality. From boyhood he was seriously "handicapped" by physical disorders and pain. Although crippled from the age of fourteen to the end of his life he was optimistic and resolute, and made his way through college and through long years of distinguished service as a minister and as editor of the *Universalist Leader*. His faith and courage, his cheerfulness and patience, his brotherly helpfulness, and his wisdom were notably praiseworthy. Miss Hall has told the story with engaging simplicity and directness. Dr. Frank Oliver Hall collaborated. Characteristic pleasing quotations from Dr. Bisbee's writings and high tributes to his memory follow the biography.

We are confident that there are many Universalists in whose families this book would be an inspiring influence, who have not yet purchased it. The *Congregationalist* reminds us of our opportunity.

* *

OUR FAIR SHARE IN THE FIGHT

ANTIOCH COLLEGE at Yellow Springs, Ohio, is keeping the mails full of publicity matter about that institution. The most of it is so well written and so suggestive that one hesitates to toss it lightly away. A recent letter, for example, from Arthur E. Morgan, president, contains these paragraphs:

> There is going on in America to-day one of the significant battles of history. Seldom before has a great people endeavored so definitely to lift itself to new standards of intelligence, dignity, and order. The calls that come to you for help in this fight should be looked upon, not as irritating intrusions into your private affairs, but as respectful requests for you to take your fair share in the fight. Those calls deserve as honorable place in your attention as do your own personal needs. You and your people will profit if the battle is won, and will lose if it is lost.
>
> In this fight for a new order, Antioch holds a frontier post. Education is the hope of America, and Antioch is blazing a new trail in education. Last month Dr. Charles W. Eliot described Antioch as one of the most interesting experiments in education ever here or anywhere undertaken.

Dr. Morgan then tells how he is trying to make Antioch not the biggest college, but through the quality of its work an example in American education, how they enroll 500 students, but have 300 only in attendance at one time, how limited dormitory facilities prevent this full enrollment and thus make the per capita cost per student higher than it should be. He appeals for $60,000 for a dormitory.

Antioch is one of the few places where boys and girls can get a cheap education which is a great education. Antioch makes practical Christians and patriots of the highest type.

We can well afford to cultivate its acquaintance.

* *

THE Y. P. C. U. AND THE CONVENTION PROGRAM

THE Rev. Ellsworth C. Reamon of Minneapolis, president of the National Y. P. C. U., in *Onward* for March 13, writes on "What We Can Do—the Five Year Program." Mr. Reamon endorses Judge Hill's article in *Onward*, Feb. 13, cites the resolution of the General Executive Board of the Union adopted recently at Akron, pledging support, urges that each Union make itself familiar with the program, work to induce each local church to accept the quota (not on the 5 per cent basis—evidently a misprint, as that was superseded some time ago), and help raise the funds to meet the quota. Then follows an illuminating comment on the spirit of the young people of our Church and a moving appeal. We advise the older ones of the Church to meditate on these words:

> Why should not we, who are young, strong and tireless, throw ourselves into this movement for world betterment? Ah! the thrill which comes from giving your best to a great cause! There's nothing in life to compare to it!
>
> I recall now certain aspects of the Muncie Convention—matters which did not appear in the reports of that Mid-West gathering. In spite of the hot, sultry weather, the sessions were well attended and the program moved along smoothly. Some of us, however, were conscious of a feeling of dissatisfaction, of unrest. During the rest periods, small groups of Unioners could be seen engaged in earnest conversation. They gathered on the lawn of the church, in the vestibule—anywhere. And the chief bone of contention was the apparent lack of a progressive program on the part of the General Convention. Red-hot resolutions were framed, only to be discarded upon the advice of a wiser head. Some of us are still of the opinion that there was something real back of that spirit of restiveness. Be that as it may, the time has now arrived when our criticisms must be changed to cheers largely. Our general officers have taken a mighty leap, and as a result some of us are still gasping. We were looking for action—now we have it! And there is nothing for us to do but to give our support whole-heartedly. That the Y. P. C. U. will do its part in this—the finest thing the Universalist Church ever attempted—I have every confidence.

Cruising Cross Country

XIII A New National Church

John van Schaick, Jr.

UNIVERSALISTS may well rejoice at the success of the Unitarians in building and dedicating a new national church in Washington. It has taken fourteen years, it has cost $750,000, and it leaves them with a mortgage of $177,000, but the beautiful and efficient plant which they have erected is worth all the time, money and thought that it has cost.

Their old church at 14th and L Streets was so historic and dignified and so much better in every way than our Universalist church, one square away, that long before the present movement for a National Memorial Universalist Church in Washington was started we negotiated with them about buying it. It brought about $90,000 when sold, was torn down and replaced with a building for the Buick Motor Company. If the Washington Universalists had it, they would consider themselves fairly well off. The objection to the church was that it was dark, and the growth of business in the rear had made the Sunday school room noisy. At that, the Sunday school room was palatial compared with the little dark, dinky places under the galleries used for parish activities on our corner.

When the Unitarians started out on this new project, a few held back, sad at the thought of leaving a structure dear by association. The vast majority were enthusiastic, and only one or two dropped out.

They had a hard time over a site—buying three before they built. They bought an admirable down town site where the Department of Justice now stands, but building restrictions made it impracticable and they sold even. They bought "half way between hay and grass," as we said at the time—half way between up town and down town, on 16th Street just above R—but found themselves squeezed between the huge Chastleton Hotel and the Scottish Rite Temple, where anything they put up would be dwarfed, and again they sold out at a profit of a few thousand dollars. They showed courage and sense, and quickly corrected the blunders, if they were blunders, and profited by experience. Finally they were forced to go where it was then called "far up town." They bought a large lot, again on 16th St., where Harvard Street and Columbia Road cross it, where the Connecticut Ave. and 14th St. car lines come near the church, where beautiful embassies and great mansions are their neighbors, and in a section of large apartment houses and comfortable homes. They couldn't have done better, because there wasn't anything better in the District of Columbia.

Then they got hold of Coolidge of Boston as an architect, designer of our St. Paul's Church on the Midway, Chicago, and one of the leading architects of the country. He was the architect who drew the original plans for the Washington Memorial Universalist Church which now have been discarded as "too large and elaborate and costly to build and too expensive to maintain."

He has done a remarkable piece of work for the Unitarians, and one which will add to an already great reputation.

The church is colonial, a style which is associated with the beginnings of Unitarianism—Georgian colonial it is called. The exterior of the main edifice is patterned after St. Martin's in the Fields (1721), London, and the interior after King's Chapel, Boston.

Any one familiar with London, and especially roaring Trafalgar Square, sees the noble lines of St. Martin's in beautiful All Souls of Washington, but the resemblance to King's Chapel is more hidden by the change of proportions, and the difference in age.

It is a true colonial interior, with the organ at one end and the pulpit at the other. The interior columns and bases have been made lighter than usual, and do not hide the pulpit from the side seats.

Flanking the church on each side at the rear there are two parish houses—Pierce Hall, named after the Rev. Ulysses G. B. Pierce, the minister, and the Edward Everett Hale Parish House. These are most complete.

The doorway to Pierce Hall is patterned after the doorway in the Bishop's House in the Cathedral Close, Salisbury, England. The doorway to the Edward Everett Hale Parish House is after that of the old State House in Boston.

When the church was dedicated last October, President and Mrs. Coolidge attended the service, and sat in the Thomas Jefferson pew. Former President Wm. Howard Taft, now Chief Justice Taft, with Mrs. Taft sat in the King's Chapel pew directly behind Mr. Coolidge. Dr. Samuel A. Eliot of Boston preached the sermon of dedication and emphasized the Unitarian idea of what it means to be a Christian—Christian living. He emphatically declared that the Unitarian Church did not exist "to build up a great sect" or "to keep a lot of ecclesiastical machinery going," but to multiply strong, useful, good lives by which to enrich the common life.

"Of course," said he, "there are a great many different interpretations of Christianity. To many people it seems to primarily mean an assent to certain statements of doctrine or the acceptance of somebody else's authoritative opinion. To others it seems to signify going to church and listening to sermons. To others it connotes ecclesiastical machinery and sacred ceremonies and rites and vestments. To Unitarians Christianity means serviceable living. The primary object of the churches of the free spirit with which this church is associated is to multiply, by the uses of freedom and by the inspirations of a practical idealism, honorable, happy, and useful lives.

"If any Unitarian imagines that it is the purpose of his household of faith to upbuild a great sect or to proclaim and sustain a creed, or to keep a lot of ecclesiastical machinery going at high speed, I beseech him, by the mercies of God, to be persuaded that he may be mistaken. We have no desire for any such harvest. Such accomplishments never came within

the range of our vision. But you have the right to know that the seed of your sowing has borne the expected harvest richly and abundantly. That harvest is in the number of refined, public-spirited, successful men and women who have enriched American life. Some seeds of our sowing indeed fall on stony ground, and some are caught in the thorns or trampled under the feet of indifference or hostility, but a very large proportion of the seed of our scattering falls into good ground and brings forth fruit—some thirty, some sixty, some one hundred fold."

The Unitarian church in Washington has many such lives.

It would be illuminating if I could describe the minister of this church, but he is not easy to describe.

I know him intimately, have worked with him in close association and in perfect harmony, respect and love him, but how can I put down on paper that subtle, elusive thing called personality! The obvious facts are a matter of record. He was born in Providence, R. I., fifty-eight years ago—a Baptist. He was trained in a little Baptist college in Michigan, and took post graduate studies at Harvard and at George Washington. He became a Unitarian minister in 1891, served the church at Pomona, Cal., for three years, at Ithaca, N. Y., for four years, and has been at All Souls a little over twenty-four years.

He is naturally bright, but is also a digger. He has gone on studying, earning his degree of Doctor of Philosophy. Dr. Hale once said to me in his deepest voice, "He subsoils," meaning he gets at the roots of things.

He believes in his job as a minister and respects the preaching office. When he goes before a congregation, he is prepared. He speaks extempore, but an accurate stenographic report could be printed with little editing. His style is easy. His sentences are finished. He keeps his poise. And his preaching has the charm of elevated, interesting, thoughtful conversation. Without any cheap tricks, which he loathes, without any sensational advertising, not even announcing his subjects except in special series, he draws large congregations. And these congregations stick. To be sure, over such a period of time he has alienated a few people and some of them have told me about it, but it never was anything very serious, and his power has grown steadily from year to year.

Like every author he reveals himself in his books: "The Soul of the Bible" and "The Creed of Epictetus"—no slipshod work here—at the heart of things telling it in the most beautiful and effective way. That is Pierce.

It ought not to be necessary to say that he is not directly in every social movement in Washington, on every other board, although he does his part and his church is a progressive social force. His people are in innumerable community works.

He isn't a back-slapper. He isn't a mixer. He does a lot of calling, especially on the sick, but he does not chase around breathlessly as some of us felt we had to. At the same time, I am sure he would have lost his hold if he had not been a pastor.

All Souls has a large number of strong men, deeply interested in the church. These men attract other men who are moving here all the time. They don't nag their minister on the one hand or neglect him on the other. It comes near being an ideal relationship. They are perfectly confident to go ahead, and yet they always make sure what the idea of the minister is before they do go ahead.

It is obvious that there must have been patience, forbearance, courage, common sense and Christian charity somewhere around to steer a parish through the twelve years they were at their new $750,000 project. Think of the chances of serious trouble within their own board, in the parish, and with the American Unitarian Association. It simply didn't come, or if it came they kicked it out the back door and plugged ahead. Minister and people both win the hearty admiration of those who come close enough to them to see how they function.

One thing I especially like about Pierce is that he is not afraid of an idea because it is hated or misunderstood. Historically all Universalists and Unitarians ought to be that way, but we are not always.

Some weeks ago I attended a Sunday morning service in the new church. It was reverent, dignified, simple and uplifting. Pitman, their precentor and soloist, is a wonderful singer and a fine man. The scriptures one hears there have little to do with "Mehalaleel lived sixty and five years and begat Jared," and after that 830 years more, but are the noble songs or prophecies of the Old Testament or the heart of the New Testament. The sermon always makes us think.

That morning Pierce had been preaching about "Open Doors," from Revelation 3 : 8—a universe of barriers which man has burned away one by one. He mentioned the doorways of sight, sound, smell, touch, etc., and the doorways opening into the spiritual world.

He said that some of us do not keep in good repair the doors which we have, some of us do not use them. There are people who try to persuade themselves that they have no doors into a larger life, that religion is a matter of temperament. "You have the bump of worship or you do not have it." There are the people who get the door open but can't keep it open. "The door slams shut." "Primitive man tried the door of magic," said Dr. Pierce. "Now there are many doors. Nobody knows how many. Still more doors are being found." After speaking of various other doors, Dr. Pierce boldly approached the subject of "Psychical Research."

"If a young man," said he, "talks about this door, they say, 'Let him have his fling—sow his wild oats.' If an old man says anything about it they say he is getting old and in his dotage. If a middle-aged man approaches the subject, they say, 'Oh, well, he must have something different to talk about.' We don't take investigators of this kind seriously. The result is that you and I leave the field of psychical research to charlatans, quacks, morons and immoral people.

"Allow all you wish for humbug and deceit, there is enough left to engage our attention. Nine-tenths may be nonsense. That does not dispose of the other tenth. Nine-tenths of the books in the Library of Congress are worthless. That does not affect the value of the others. True, a large part of

the investigators in the field of psychical research ought to be in the psychopathic ward, but that ought not to destroy our faith in the great minds at work in this field."

Dr. Pierce said that one of the things which make it hard to believe in immortality is the idea which we have inherited that at death the soul has to go off somewhere. "This globe," he said, "is just as good as any other globe in the universe. I do not see that we would be one whit nearer God by being transplanted to Saturn or to one of the spiral nebulae. God is here. It is not the question whether we are going anywhere or not or whether the dead come back to earth. It is the question whether the mind of man has any existence independent of the body. It is the question whether we can open a door of communication."

Pierce holds his hearers. He is a strong preacher and shows no signs of tiring out. The church is devoted to him.

The resourcefulness of All Souls parish is seen in the fact that Washington Unitarians raised $251,100 for the new church, not counting the money received from the sale of the old church. To this we must add $53,700 received for memorials, the greater part of which was contributed in Washington, making over $300,000 from the local parish.

The only criticism which I have heard of the new plant is that there is much waste space. The validity of the criticism depends on our definition of waste. If we mean not utilized for large meetings, the criticism is sound. If we mean not utilized for any parish purpose it is not sound. The halls are wide, the rooms are many, the floor space of one of the two buildings which flank the church doubtless would be useful at times if added to the floor space of the main church building. Thus, when the Sullivan mission was held last winter, the church was crowded. When Dr. Pierce puts on a special service, or on Palm Sunday and Easter, some people will not be able to get in. But in this day of empty pews that is not such a bad fault, if it does not happen too often. It accentuates the esteem in which the church is held.

We need not worry about the fact that our new Universalist church in Washington is now projected on smaller lines than first planned.

Far better for Washington or anywhere else is a small, beautiful church, architecturally a masterpiece, than the huge, ugly, barn-like structures so many denominations put up for the worship of God.

Attempts at Interpretation

XII What Does the "New Reformation" Mean?

Frederic Williams Perkins

GREAT leaders are of two kinds—those who create issues and those who illuminate them. Possibly, in strict truth, no man singly and alone creates a vital issue. The greatest may do no more than become the focal point of forces that run back into the mysterious "divinity that shapes our ends." Even Jesus thought of himself as a "fulfiller."

Waiving that, however, the practical difference between two kinds of leaders is manifest. One sort forces issues on the attention of a world before unconscious and heedless, arousing them from lethargy, stabbing them awake. The other clarifies issues in which men know themselves to be involved. They cut to the bone, strip the relevant from the irrelevant, reveal what it is that, beneath all the confusion, people are really contending over, what the alternatives are between which they must choose. They are re-formers of social and political and religious alignments, revealing the new and inevitable formations of fellowship and opposition. They often disclose as friends people traditionally separated, and discover as foes those traditionally grouped under the same party or sectarian name. They are the clarifiers of the real issues created by the living spirit of the age. They compel men to ask, "On which side am I?"

That is what Lincoln did for political America when he announced: "A house divided against itself can not stand. This Union can not endure half slave and half free." And that is what Harry Emerson Fosdick is doing for religious America in the challenging declarations of the sermon that brought his preaching ministry in the First Presbyterian Church in New York to its dramatic climax. "One can never," he said, "so have a religion about Jesus as to make him a Christian. A Christian is made only in so far as he has the religion of Jesus. A new reformation is on the way. It may carry over the Evangelical Churches into a new day, as I sincerely hope it will. It may have to split away from them as the Lutheran Reformation had to split from the old Church, although with profound reluctance and regret. But one way or another a religious reformation is afoot. And at heart it is the endeavor to recover for our modern life the religion of Jesus as against this vast, intricate, largely inadequate and often positively false religion about Jesus."

That has been said before. But the special circumstances of this saying of it make it carry conviction to many who never before clearly perceived the issue in which Dr. Fosdick is a central figure. What many regarded as a local fight in a particular church between friends and opponents of a particular preacher, or between liberals and conservatives in the Presbyterian denomination, takes on the proportions of an irrepressible conflict between two types of Christianity everywhere—between those who base fellowship on a religion about Jesus, orthodox or heterodox, and those who are united in sincere endeavor to learn and live the religion of Jesus. That is the real issue in organized Christianity to-day. What realignment it will ultimately produce no man can now foresee. That it will force Protestant Christians into two huge ecclesiastical bodies, liberal or conservative, fundamentalist or modernist, does not follow. If it did follow, Protestantism would lose

much of its characteristic variety and richness and flexibility, that are of its very genius and constitute its appeal to free and sympathetic minds. But what is clear is that the two types of Christianity are fundamentally different and opposed. The unifying power of a vital conviction will draw into friendship and understanding and mutual respect and some kind of practical fellowship those who rank first the religion of Jesus. And similarly will a unifying power operate to bind into working fellowship those who rank first an orthodox religion about Jesus. Thousands to-day who never clearly realized the issue before, are asking very personally: "Where do I stand? Where am I to go?"

It is to the advantage of pure and effective Christianity that the issue has emerged into clearness. That is to take a long step toward rescuing from spiritual bankruptcy much that passes for the Christian religion to-day. And yet we must guard against escaping one misconception only to fall into another. The "either-or" method of settling disputes is fascinatingly easy, but it is often deceptive, and is in this instance. In the vigor of our protest against substituting a religion about Jesus, however true, for the religion of Jesus, we may make the erroneous assumption that the two can not co-exist, and that any endeavor to formulate beliefs about the life of Christ and the ultimate meaning of his gospel is to that extent to pervert them. The fact is that the two have co-existed from the beginning, and always will co-exist so long as Jesus and his way of life challenge thought as well as demand loyalty. The real problem that confronts us is that of making loyalty to the religion of Jesus the primary concern in the midst of the beliefs about Jesus with which it will be inevitably intertwined.

Look at the Christian religion as it was in its primal form. The early Christians were called simply disciples of "the Way." To be a Christian was to follow Christ's way of life. And yet that primitive Christianity that we seek to recover was closely interwoven with very distinct theories about Christ. The gospel writings and the heroic missionary endeavors of the book of Acts were colored by a sense of the impending end of the world. The first Christian preachers were hardly more than evangelists of the kingdom which Christ was expected to establish at his early second coming. With the actual setting up of that kingdom they supposed they had little directly to do. Nevertheless, in spite of those prepossessions, what is set forth with imperishable clearness in the gospels and epistles is a way of life that remains valid after the apocalyptic dream was outlawed by time. Even the fourth gospel, which is the evangel set in a philosopher's mold, can not obscure it. "By this shall all men know that ye are my disciples" abides when the Logos doctrine has passed away. The "Way" was not an inference from the formal doctrine; the doctrine was an attempt to interpret the meaning of the "Way." From Jordan to Calvary the road runs as a shining track which the wayfarer can not miss.

We can not restore the "simple gospel" by merely stripping off its historical elaborations. And if we could, it would mean spiritual impoverishment. The simplicity of Christ is in no such negative residuum. What is alive grows, and to grow is to grow complex. To attempt to find the simple gospel merely by abstracting it from the thought forms and ceremonial symbolisms and institutional embodiments it takes on in a world of living men is as mistaken as the attempt to find the simple life by withdrawing from the world into the solitude of the desert. The way of Jesus does not run through an intellectual vacuum. The men who travel it will think about the meaning of it—whence it comes and whither it goes, and what sort of being the path-breaker is who opens the road through the valleys and over the hills of human experience. And when they think, they will think in terms of the world in which they live. So did St. Paul, Christian philosopher as well as missionary. As Francis G. Peabody has said in his illuminating study of "The Apostle Paul in the Modern World:" "A man of great intellectual gifts, passionate emotions, and untiring vitality, finds himself committed to a cause which is in danger of becoming provincial, racial and restricted, and asks himself how the kindling and reconciling message which burns within him can be delivered to a larger world. It must speak the language of that world; it must interpret current thought in terms of the new obedience; it must universalize Christianity by drawing to its service all the visions of God and schemes of redemption which were familiar in the West or imported from the East. In short, there confronted this new convert precisely the same problem which meets any thoughtful Christian in the modern world."

It is an inescapable problem. Thoughtful people to-day, for example, think of life in terms of evolution, and they will inevitably seek to evaluate the gospel of Christ as one of the forces by which the evolutionary process is to be fulfilled. And so will it be in any age. As long as men think they will express the philosophical implications of the gospel in creedal formularies. As long as they wonder and adore they will clothe its message in imaginative symbolism, "the outward and visible sign of an inward, invisible grace." And as long as their faith is a living reality they will associate themselves together in ecclesiastical fellowships. The forms may be perversions and need amendment and revision, but the instinct to formulate is not itself a perversion.

Here, then, is the situation. On the one hand is the religion of Jesus, his way of life, set forth in the Sermon on the Mount, the great parables, the gospel of the kingdom. On the other are its theological implications and corollaries, its spontaneous symbols, its incurable tendency to embody itself in institutions—all constituting the shifting, often illuminating, often obscuring, religion about Jesus that inevitably arises as the original faith relates itself to a living world. The process is dangerous, but there is no escaping it. How can the danger be lessened? How can we keep to the road in the midst of the alluring by-paths?

By having such a deep experience of the religion of Jesus as to know, first-hand, that his way *is* the road, and that theories about him and the way are but paths of approach. We must insist, first of all for ourselves, that a Christian is

"Not he that nameth the Name,
But he that doeth the Will."

The various theories and institutions have no value for the Christian way of life except as they fortify our purpose to live it. More than that, the purpose to live it must come first. Given that purpose, the re-enforcing doctrine, the suggestive ceremony, the serviceable fellowship of the like-minded, will be added; but they will not of themselves create it.

The science of navigation was discovered by stout-hearted voyagers who launched their ships and steered by the stars; the seaman preceded the navigator. In such fashion is it with the religion of Christ. "The gospel," says Dr. Jacks, "is neither a sermon nor a treatise on religion, but a story, which tells how Christianity began in something that happened, in a deed that was done, a life that was lived. . . . Something to talk about, something worth talking about, was furnished before the talking began." The impact of Christianity is the impact of a life. Its power is in the contagion of a personality more than in the logic of a doctrine or the spell of a mystery. Let no one imagine that such simplifying of the Christian religion in thought makes it any easier of accomplishment. For every intellectual difficulty removed a spiritual difficulty is enhanced, but it is a difficulty whose heroic challenge calls out the power to meet it. The way of Jesus leads to the truth about Jesus, as the way of the deep leads to an understanding of the laws that control it.

Is one endeavoring to follow the Christian way? That is Jesus' test of discipleship. He includes all who meet it. He excludes none who may differ on questions subsidiary to it.

Jesus was very explicit about that. "He that heareth these sayings of mine and doeth them" builds on the enduring rock. "Why call ye me Lord, Lord, and do not the things which I say?"—so does he subordinate formal homage to moral allegiance. "By this shall all men know that ye are my disciples, if ye have love one toward another"—so does he put his sign manual on his followers of every age and creed. The lovers of men share the mind of Christ, and no lesser tests of creed or ceremony, whether orthodox or heterodox, must be set to bar them out.

We who profess to be liberal Christians may well take that to heart as we exercise our creedal freedom in the theological controversies of our day. I speak, for instance, as one who interprets the story of the Virgin Birth as a poet's description of a spiritual result rather than a scientist's explanation of a biological process. If, however, a literalist more truly possesses the mind of Christ, if he more faithfully loves God and serves men, if his sacrifice for the common good is more complete and his vision of the heavenly kingdom more compelling, he is a better Christian than I am.

That was a clarifying word which was spoken in an editorial in the *Universalist Leader:*

> "We Liberals must not hug to our souls the comforting delusion that the distinction which Dr. Fosdick makes has no reference to us. Universalists stand in as much danger as Presbyterians of forgetting that a religion about Jesus is not the same thing as the religion of Jesus. . . . A religion which exhausts itself affirming that Jesus held the doctrine of the unity of God, or the final salvation of men, may be just as much a religion about Jesus as one which exhausts itself affirming that he was part of a trinity or that the wicked will burn forever in hell. The solemn question of the new reformation, as pertinent for Universalists and Unitarians as for the so-called Orthodox, is whether we are concerned with expounding a theory or living a life."

Here, for example, is a man who believes that Christ is the veritable incarnation of God, in a way that is true of no other human being. He calls himself a Trinitarian. But what his belief practically means is that following Christ's way of life is allying himself with God. Christian living is invested with divine significance. Here is a man who believes that Christ, however exalted and unique, is entirely within the human family, the supreme example of what humanity can be. He calls himself a Unitarian. But in practical effect his belief means that following Christ's way of life is bringing his own life into fellowship with the divinest fact he can know. In their beliefs they differ; in their faith and faithfulness they are one. They agree in ranking the religion of Christ above their theories about him. The Trinitarian and the Unitarian of this temper are nearer to each other than this kind of Trinitarian is to the defender of Trinitarianism, or this kind of Unitarian is to the defender of Unitarianism, as conceptions of the mystery of the Godhead.

Again, here is a man who believes in the final harmony of all souls with God. He is known as a Universalist. But his Universalism is primarily not a prediction as to a future outcome but a faith in the inherent power of the living God in the present. It gives to one working for righteousness the confidence to cry: "If God be for us, who can be against us?" Here is another man who shares the Universalist's hope, but, for whatever reason, dares not to particularize as to the outcome. He distrusts logic under the terrific assault of the evil of the world, and calls himself, in this field, a hopeful agnostic. Yet his faith is in the universal Fatherhood of God, the universal sonship and brotherhood of man, and the victory in some sort that will be real of the kingdom for which Christ lived and died, and which he himself unswervingly serves. In their beliefs they differ; in their working faith they are one. They are in closer Christian fellowship than the Universalist is with one primarily interested to defend Universalism, or than the "agnostic" is with one primarily interested to prove the larger faith a baseless dream.

Here, then, is the living principle that is fusing into spiritual unity liberal Christians of theological variety. It is a fellowship so real that it needs not to be fabricated but only expressed. Christian unity is something more vital than an aversion to theological quarrels. There is indeed a gain for kindliness and the amenities of civilized existence when ecclesiastical neighbors decline to quarrel. It is a greater gain when they discover the common faith that transforms acquiescent neighbors into mutual friends. For it is only a common faith that unites, not a fiberless tolerance merely or uncontentious good nature. The larger spiritual fellowship of our day has a center of

loyalty more fundamental, more powerfully inciting to sacrificial devotion, than the lesser sectarian loyalties to which we so easily yield. That vivifying center is a common purpose to share the faith of Christ. Not until that faith in the kingdom of God and the truths it involves has become a consummation we really care for above partisan glory or denominational aggrandizement, will the larger fellowship be felt to be a necessity. And until it seems necessary it will mean little more than a polite gesture, like "the distinguished consideration" which jealous diplomats accord each other in official notes. The fellowship of Christ springs not from silence concerning the creeds that separate, but from loyalty to the faith that unites.

"Where the spirit of the Lord is, there is liberty." This is a world of many spiritual tongues in which men variously utter a common vision and passion and purpose. The Church of the Living Spirit can not limit its sympathy or fellowship to the speakers of a single provincial dialect, even though it be trying to say the greatest truth in the spiritual horizon. It is from faithful life to faithful life that the electric current of Christ's fellowship passes, transmuting the dialects that vary into the understanding that is one.

We may differ in our explanations of the nature of Christ. Our faith in the victory of the kingdom of God may range from eager hope to serene confidence. But any man who is faithful to the religion of Christ and knows in his own experience the pledge and potency of its triumph, can understand a fellow-disciple, whatever their lips may say. They have the witness of the spirit that they are one.

Social Welfare in the New Turkey

Earle Edward Eubank*

TO the average American the terms "Turkey" and "Social Welfare" are antithetical. With greater thoroughness than accuracy the idea has been spread among us that nothing good can come out of the Land of the Terrible Turk. Decades of popular prejudice against the Sick Man of Europe have been augmented by the fact that he was our enemy during the World War.

Possibly it was that very antithetical connotation as much as scientific interest that moved me with a desire to see at close range the workings of a Ministry charged with the social welfare of that land. Whatever the original impulse may have been, my first day in Angora, Turkey's new Capital, found me on my way toward the Ministry of Health and Social Welfare.

The unimpressive building to which I was directed was quite in keeping with the democratic and undramatic setting of the whole of the new government in general. The Capital itself is little more than a country town in the midst of the far-stretching Anatolian tableland. Its poorly paved streets are filled with donkeys and the breed of long-haired goats which, until lately, made the name "Angora" more widely known than the city itself. Typically Turkish are the crooked rows of poorly built houses, many of them a mere patchwork of mud and stone such as the very poor must be content with. Dust in summer and mud in winter come to the shoe-tops of the traveler, as he picks his way down the middle of the streets because there are no sidewalks. Main Street has luxuries unknown to this Capital. Gopher Prairie's new high school is far more pretentious than is Angora's new Parliament Building, and her Carnegie Library is a palace compared to most of the edifices occupied by the Kemal Government.

Armed with credentials from the United States Department of State at Washington, and from Admiral Bristol, United States Commissioner at Constantinople, admission to the Ministry office was a simple and democratic process. The formality and gold lace of the days of the Sultan, much of which still clings to *affaires d'etat* of the governments of Western Europe, was as absent as the ex-Sultan himself, now a permanent tourist "somewhere in Switzerland." An appointment was made by telephone, in direct fashion and without preliminary negotiations. Arriving at the appointed hour, an attendant at the entrance wiped the thick coating of yellow dust from my shoes, a porter announced my arrival, and a moment later I was shaking hands in true Western fashion with the Minister himself.

Dr. Rafik Bey is an alert, vigorous man of forty-five to fifty years of age. Throughout the interview his attitude was one of the utmost frankness, almost to the point of eagerness to have a citizen of the United States know of the work and plans of his department. Discussion was perfectly free and informal. There was no effort to put matters in only a favorable light. Indeed, if there is a crafty policy, as some suggest, to put the best foot foremost, and to show outsiders only what they want them to see, the Minister failed to adhere to it. Defects and shortcomings were freely discussed, and when items of policy were put forward at variance with these naturally held by one coming from the United States there was no alibi or effort at evasion of the conflicting issues. The divergent points of view were frankly accepted.

Permission was granted to make notes throughout the interview in order that accuracy of re-statement for publication might be assured. The gist of the hour's conference is contained in the following paragraphs, quoting Dr. Rafik Bey as exactly as possible:

"In the Turkey of the past there was great neglect of matters pertaining to public welfare. One of the important changes made when the present government came into power was the creation, for the first time in Turkish history, of a Department of Health and Social Welfare. Probably nothing in the new administration more strikingly demonstrates its desire to be an instrument for the well-being of the common people who make up the overwhelming majority of the Turkish nation.

"The United States has developed to a point

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where many welfare undertakings can be carried on by private organizations. This is not true of Turkey. Whatever is to be done for the people must, for the present, be done by the government. But, keen as is our desire to introduce the multitude of things we see so clearly the need of establishing, we are retarded by conditions which can not be eliminated at once. Up to 1923 the one main task was to save the country. Till that was assured no constructive tasks could be gotten under way.

"Turkey is demoralized and impoverished and weakened in man power and natural resources by more than a decade of almost continuous warfare. In 1912 began her disastrous conflict with the Balkan states, in which much of her remaining European possessions were lost. From 1914 to 1916 she suffered, in common with the other defeated nations, the disasters of the World War, losing more than half a million men. Subsequently came the further losses of the Treaties. Since the termination of the World War, and while the rest of the world has been trying to recover from it, Turkey has been obliged to wage still another bloody campaign, this time one of defense against the aggression of Greece. With peace with us once more, and a new and progressive government established which is intent upon making of Turkey a modern and western nation, we are beginning our constructive efforts for social well-being.

"The immediate problems of this department are largely those of health. Malaria, syphilis and tubercular diseases are scourges which must be dealt with by widespread and concerted action, such as only the government can launch. There are six centers in Anatolia where malaria is locally caused. These must be cleaned up. In a number of other places it comes in from outside. These must be quarantined. Tuberculosis is concentrated in the cities and its wide spread is largely due to war-time lack of food. In many places health hazards are increased by the inadequacy of safe water sources, for many people must still depend upon wells and surface streams.

"The supply of physicians is far below the country's needs. We have therefore made a law requiring all of our medical students to serve the government in public service under this Ministry for two years following completion of their course. Those who will agree to serve the government for three years are given their medical course of six years free of charge. We are trying to offset the natural tendency of our physicians to concentrate in the larger cities by a public service salary gradation fixed by the government as follows: First choice places in the more desirable cities, $25 to $40 per month; second choice, $50 to $60 per month; third choice, $75 to $100 per month.

"Hospitals in the past have been almost exclusively confined to Constantinople to the criminal neglect of the interior. We plan, therefore, to establish them at all important cities, and we have them already in operation at Angora, Erzerum, Sivas, Diarbekir and Konia. In each a staff of nine specialists has been placed to deal with special diseases. Malaria, syphilis and tuberculosis, already referred to, are being attacked in the order named. Supplementary to the hospital service our plans call for one hundred and fifty dispensaries—enough to reach every one of the larger towns in Turkey. Some of these are already in operation, as well as four hydrophobia hospitals. More important still is our institute for medical research and the preparation of serums, now in operation."

At this point I injected the inquiry: "Since Turkey needs physicians so badly, why are competent American physicians of the various mission groups, now residing in the country and anxious to serve, not given a permit to practise medicine?" To this no satisfactory explanation was given. The government had adopted the policy, said Dr. Rafik, of granting no permits to American physicians coming in after a certain date, and that policy would probably be adhered to.

"The work of this Ministry is not confined to medicine, however. Under our direction (but soon to be turned over to the more appropriate administration of the Minister of Public Instruction) are eighteen asylumns for war orphans. In addition we are responsible for our one hospital for the insane, two for other nervous disorders, and our homes for the aged. We also administer the national war pension fund. A limited amount of outdoor relief is undertaken by us, and so far as we are able, we serve as an employment bureau.

"We recognize the demoralizing influence of begging, and have secured a law against it—a law which we can not too rigidly enforce until we have found some better way of meeting the terrific need.

"Turkey has seventy-five provinces. Each of these is to be surveyed and its social geography prepared. At this time (August, 1924) nine of these have been published and fifteen more are ready for the press.

"We receive from more advanced countries the best literature, relative to our field, and practicable suggestions contained are being incorporated into our procedure and plans. A Public Health Magazine will be issued by our Ministry as soon as possible.

"The policy of our government is to invite specialists from other countries to sit as advisers in each of our departments, to assist us in bringing them abreast of what has been attained elsewhere. Dr. John Dewey is already lending his services to the Department of Public Instruction. We shall also have the same type of service from authorities in our field. Of even more far-reaching importance, probably, is our project of sending eighteen selected young men to Europe and America to learn at first hand the methods and practises there employed, who will later return to Turkey to assist in putting them into effect here.

"The immensity of the task ahead is staggering, as must be obvious to any one from the United States upon the most superficial contact with this country. It is only when we look at what has been accomplished rather than at what remains undone that we have courage to go on. But we are advancing. The budget of this Ministry for 1923 was $700,000. For 1924 it was increased to $1,500,000. More will be available as peaceful conditions make larger revenues possible and as our work justifies itself.

"The old government of Turkey was not for the people, but for the privileged few. From its sheltered headquarters in Constantinople it carried on an artificial existence which ignored the life and needs of the

masses who live, not in Constantinople, but in the myriads of villages of the provinces. The present government exists only for the people, and we have moved our capital out into the heart of Anatolia in order to be closer to them and more responsive to their needs. We are well aware that the western world has gone far ahead of us while we have slept. We shall therefore look to it for guidance in these days of readjustment.

"Tell this to the people of America."

A Wretched Blunder

RECENTLY we noticed in the *Hill News* and in the *Laurentian*, student publications of St. Lawrence University, comments upon the abandoning of the debating season at St. Lawrence which seemed to indicate that the St. Lawrence students had been advised by some one in authority or with influence to give up their intercollegiate relations in debate rather than take the affirmative side of the question, "Resolved: the Congress should have power to overrule by a two-thirds vote a decision of the Supreme Court." As the result of an editorial conference one of the members of the *Leader* staff wrote the following editorial:

Debatable or Not Debatable?

We have at hand a copy of the *Hill News*, St. Lawrence University weekly paper, which states that the decision to give up debating for the year 1925 has been necessitated by the fact that, whereas practically all the other colleges with debating teams are discussing the Supreme Court veto proposition, "the sentiment at St. Lawrence, particularly among the local alumni, is that this question should not be debated by a St. Lawrence team, chiefly for the reason that the authority of the Supreme Court is challenged by an undesirable element." Twenty colleges have declined the challenge of the St. Lawrence team to debate on the more respectable questions of the Child Labor Amendment or the League of Nations. "We declined—upon advice—" says C. H. Gaines in the *Laurentian*, "to debate the question: Resolved, that Congress should have power to overrule by a two-thirds vote a decision of the Supreme Court." And he explains further: "It is to be noted that, since all our debates are either triangular or dual —the only arrangement fair to both sides—one of the St. Lawrence teams would have been obliged to advocate a measure that appears to be extremely radical, if not subversive. University authorities and others whom I consulted seemed to be clearly of the opinion that St. Lawrence debaters could not with propriety argue about the essential wisdom of the framers of the Constitution." A debating season that gave every promise of being a very successful one has, therefore, been given up.

We fail to understand the "sentiment," emanating from the local alumni or elsewhere, which advises the St. Lawrence team to be so finicky in its choice of propositions. It is part and parcel of the same attitude of mind which would present history from one point of view only in order that every American citizen may have the satisfying conviction that his country has always been in the right and therefore never can be wrong, and which would debar the teaching of evolution in schools and colleges so that the faith of the younger generation in the Book of Genesis may remain unshaken. St. Lawrence is a non-sectarian college, but it is steeped in the tradition of a valiant group of Universalists who insisted upon their right to question and discuss the most sacredly held tenets of the Orthodox Christian faith at a time when such questioning was very far from genteel. It is not fitting that a university with such an intellectual background should shrink in well-bred horror from debating a perfectly clear-cut proposition as to the construction of our judicial system because "the authority of the Supreme Court is challenged by an undesirable element." St. Lawrence debaters can argue about the essential wisdom of the framers of the Constitution with exactly as much "propriety" as St. Lawrence theological students have argued about the infallibility of the Bible. Their Alma Mater would do better to run the risk of being identified with an "undesirable element" than to repudiate the tradition of intellectual courage which has drawn to her thousands of boys and girls adventuring eagerly on the search for Truth.

D. H.

Rereading this editorial it seemed to us impossible that St. Lawrence University, with its noble traditions of liberty, could have taken any such position. We therefore sent a copy of the editorial to President Sykes of St. Lawrence with a personal letter asking him if there were not something in the situation which would put a better light on this grave matter. President Sykes replied courteously as follows:

It was kind of you to write me about the articles in the *Laurentian* and the *Hill News*. I appreciate the courtesy and thoughtfulness. Owing to the pressure of other duties, I had not read the *Laurentian* article to which you refer, although it awaited me on my desk. Though these two articles may have caused you to feel that free thought and expression were being curtailed here at St. Lawrence, I assure you that this is not the case. The traditions of the Fathers relating to independent thought and free speech are as always, as even this number of the *Laurentian* reveals. You will notice in Professor Gaines' article, page 33, this sentence: "The newly formed women's debating society has arranged a debate with the Syracuse women's team on the above mentioned question, the St. Lawrence women having the negative side." The question referred to here is the one quoted in a previous part of the same article, namely, Resolved: That Congress should have power to overrule by a two-thirds vote a decision of the Supreme Court. This debate between the young women was arranged at the same time that the men were endeavoring to decide the question of their debate —more than three months ago. Another article in this number of the *Laurentian* is entitled "Are Young People Religious?" written by a member of the senior class. It expresses with great freedom and frankness this young person's point of view, which, as you will detect, is not wholly in accord with the views of more conservative people.

Immediately after the Presidential election in November, I recall that the subject relating to the Supreme Court was suggested for debate, and when some one conferred with me regarding it, I in substance said that I had no objection to that subject being discussed by our teams with the teams of other colleges, adding that owing to the excitement and heat of the election it might be wise to defer debate on this particular question

until a little later. I did not insist on thus deferring it, and did not even know that they had done so until weeks after. Of course, where there are more than five hundred students, a faculty and the general public to consider, you will understand some confusion and misunderstanding are liable to arise. College presidents as well as editors have difficulties to contend with.

In a word, I would like to say that Miss Dorothy Hall has written a very excellent article. Her ideas about freedom of thought and expression, which she so ably states, find favor with me, as I believe they would with the great majority of Laurentians.

I trust this brief statement will assure you that your apprehensions regarding independence of thought and expression here at St. Lawrence University are unfounded.

We are glad to learn from Dr. Sykes that no steps were taken by him or by the university to limit the freedom of the students in this matter.

The action of the students, however, in giving up the debating season and the comment upon it by Professor Gaines make a bad impression.

When the girls could take the popular side of a question the debate was pulled off. When the boys perforce had to take the unpopular side, the debate was canceled.

We are not among those who believe that Congress should have power by a two-thirds vote to overrule a decision of the United States Supreme Court. But we are emphatically among those who believe (1) that students should study all sides of such questions, (2) that the Constitution is not safe except in the hands of people who do, (3) that it is cowardly to refuse to follow one's convictions and take one's stand because it happens that others, Reds and Revolutionaries or American Defense Society people (so-called), are on the side which we want to espouse, and (4) when one is in a debating league, one had better play the game.

One of the most ultra-conservative men we know, a man who wants the faculty of another institution purged of its radicals, remarked on hearing of this incident that it was indefensible to take this kind of attitude toward an inter-collegiate debate.

"University authorities and others whom I consulted seemed to be clearly of the opinion that St. Lawrence debaters could not with propriety argue about the essential wisdom of the framers of the Constitution," says the article in the *Laurentian*.

Just which framers? One will be puzzled if he reads the debates on the Constitution to decide the question. Perhaps the unofficial advisers mean the fathers or the framers who carried the day. But then how about the changes made in the instrument by judicial decision or by amendment? No—there is no safety except in a clear recognition of the fact that we live in an evolving universe, that any institution man has made can be improved, whether it be political or ecclesiastical, and that the idealism and energy for improvement must be generated by our churches, colleges and schools.

The debating season of 1925 for St. Lawrence is a lost opportunity, whether through accident, misunderstanding or unsound advice. But there are other seasons, and the boys and girls being trained in "the great north country" will profit by the lessons learned in this wretched blunder.

An Open Letter to Young People About Choosing a Profession

Frank Oliver Hall

WHAT shall I do in the world in return for all that is done for me? What business or profession shall I follow?

For a few persons such questions are easily answered. Such an one has a "bent," as Emerson says, which determines his career: music, science, art. But the average youth is adapted by nature to no one occupation. He would succeed about as well in any of a dozen lines of endeavor. It is often difficult for him to choose.

One element that should help determine such choice is *demand*. Is there a call for large and fruitful service in some profession? Is there a need that I may reasonably hope to fill?

Just now there is a deplorable shortage of thoroughly equipped teachers and preachers. No one will dispute that the teaching professions have played an important part in human development and are absolutely necessary to the perpetuity and progress of civilization.

To be sure, Bernard Shaw has said that "those who can, do; those who can not, teach." The spirit which inspired this "shawism" has led many healthy-minded young people away from the teaching professions until there is a dearth. Young men want to be doers, not merely talkers. So they study engineering, surgery, architecture—and construct, heal and build. All of which is good.

But suppose one could find a profession that combines doing and teaching. That ought to be the most alluring of occupations.

Such a profession the Christian ministry is fast becoming. Indeed, it has always been that, to a degree. It is written of the founder of Christianity that "he went about *doing* good." He was not merely a talker, and his followers have not been all talkers. To tell what they have done for human welfare would necessitate rewriting the history of nineteen centuries. And to-day, as never before, the ministry is a doing as well as a teaching profession.

The year book of any first-rate church is a study in social service. Here is one, for instance, the budget of which calls for $120,000 a year: $20,000 to be spent for salaries, choir and overhead expenses and $100,000 for social service. The whole city in which this church is situated feels its influence. Can a man *do* anything better than to serve in and through such an institution?

Few churches are as strong and influential as this, but more ought to be, and all may be stimulated

and guided to do something worth while. The comparatively small work along the line of social service which a country church can perform is as necessary to the life of a rural community as the efforts of a large church in a city. There is a crying need for trained workers in thousands of such churches in every section of our country and in foreign fields. The call is for consecrated men and women who know how to preach and teach, to inspire and instruct, and then to lead, develop, organize, those who have been inspired and instructed.

Crane Theological School at Tufts College, Mass., undertakes to train young men and women for the modern work of the Christian ministry. If you are interested we shall be glad to correspond with you or to arrange a personal interview.

The Last Reports on Laymen's Sunday

WE have heard from the churches in distant states; and these reports only serve to strengthen our former impression. Laymen's Sunday succeeded in partly dispelling the thick fog of misinformation about the Five Year Program which surrounded our people. Our campaign, like most campaigns of this nature, is one of education and explanation. Where the Five Year Program is understood, its acceptance becomes a matter of time.

From the Rev. John Edwin Price, pastor of the Cincinnati, Ohio, church, where William Kerr, our Western chairman, spoke, comes word that "Mr. Kerr made a very favorable impression, and I believe has paved the way for our adopting the whole program."

C. H. Gillig of Peoria went half way across the state of Illinois to address a group in Hoopeston, most of whom were kept away by a heavy snowstorm. "It was worth it, however," is the verdict. The Rev. C. A. Polson, the minister of the Hoopeston church, writes that "Mr. Gillig made a very fine impression."

The Hon. William J. Ogden of Baltimore, Maryland, spoke at Dr. Rice's church in Washington. He writes: "It was a rainy day, but the audience was said to be as usual. Dr. Rice conducted the opening services and then introduced Dr. Frank Ballou, Superintendent of Public Schools in the District of Columbia. He spoke of the certainty of natural law and the problem of discovering the equally certain spiritual laws. I followed and urged the worthiness of the two features of our program—pensions for aged ministers and the building of a Memorial church at Washington. My special theme was the grace of giving, and called for enthusiasm and joy in participating in the noble enterprise we are committed to. I felt I was delivering a message and was very well pleased with the personal expressions of appreciation of the people who kindly spoke to me after the meeting. Dr. Rice said my talk was just what they wanted." Dr. Rice reports: "Both men made a fine impression on the good-sized congregation. There were two newly elected Congressmen present from Massachusetts. Mr. Ogden is an effective speaker."

The Rev. Percy T. Smith, pastor of the New Bedford church, where Henry A. Niven, of Attleboro, vice-chairman of the Speakers' Bureau, made the Laymen's Sunday address, writes: "General impression excellent. We are very grateful to Mr. Niven for coming down and to you for sending him. What the actual results will be I can tell only after our quarterly meeting, which comes very shortly, at which time we shall consider the proposition. I am quite positive that owing to Mr. Niven's address we shall at least be able to meet a portion of the quota." Mr. Niven reports: "The reception at New Bedford was wonderful. In size the congregation was better than normal, I was told. They were interested and anxious to know about the Five Year Program. They doubt their ability to raise their quota. I enjoyed the meeting greatly and appreciate the extreme courtesies extended."

Frank W. Rogers, the layman in charge of the services at the New Haven, Conn., church, where Mr. William V. Alexander, state chairman, spoke, writes: "We had a very successful Laymen's Sunday. Not as large a congregation as we had hoped for, but a very attentive one. Mr. Alexander gave a most interesting and satisfactory address and made a gratifying impression." Mr. Alexander is enthusiastic about New Haven. "New Haven observed Laymen's Sunday in a 100 per cent way," he says. "Five fine New Haven men took part in the service. After the service several spoke of the Five Year Program and said that after what I had said they understood the subject thoroughly—in fact one man who was present at the New York dinner and came away not knowing anything at all what the Five Year Program was about, told me that he now had the thing clearly in mind. New Haven has accepted its quota—and is going to pay its pledge. If all our parishes would look at the matter as New Haven has—see the vision of a greater Universalist Church, through more intensive activities—we would race across the goal at top speed and be ready for another big task before we knew it."

From the Rev. E. V. Stevens, pastor of the Saugus church, where Fred W. Goldthwait of Melrose spoke, comes the following: "Goldthwait is O. K. Gave a fine clear statement of the whole thing in a nice way. He made a good impression. I was glad to have the message reach as many of our people as it did." Mr. Goldthwait says frankly: "I don't know whether my message got across or not. Some of the audience politely approved my offering, but as I have heard it said that a public speaker's ability depends upon his audience's reaction, it seems to me that I must have been a dismal failure." (We are glad to say that Mr. Goldthwait is wrong, according to the Saugus reports.)

From Machias, Maine, comes a note from the Rev. Paul Weller, the pastor of the church, where Glenn R. McIntire of Brunswick made the address: "Mr. McIntire met with a cordial reception at Machias. The people were very much pleased with him and with what he said to them. 'He said some fine things in a

fine way,' is the opinion of some with whom I talked." Mr. McIntire writes: "I think my talk was well received and aroused a certain degree of enthusiasm and interest. Possibly more was accomplished in the informal discussion before and after the service and with two or three families in their homes."

Cornelius A. Parker of Boston spoke in Springfield, Vt. "I met with a very delightful reception at Springfield," writes Mr. Parker. "The Rev. R. A. Nunn is apparently getting a strong grip on the people there, and he has a fine church. I spent Sunday with him, and, after speaking on the drive in the morning at the church, I filled the pulpit at the community service on Sunday evening, the service being held jointly by Baptists, Methodists, Congregationalists, Episcopalians, and Universalists. The expressions of individuals were very cordial and satisfactory. Although a stormy Sunday, there were probably 125 people at the morning service." Mr. Nunn's letter shows that the Vermont congregation found Mr. Parker as delightful as he found them. "I am pleased to say that Mr. Parker brought us a very fine message. Already one of the strongest of our men announced himself a convert to the proposition. If you will give us time, I am sure that this church will give a good account of itself. In addition to the morning service Mr. Parker helped to elevate the status of local Universalism by speaking on the theme, 'The Influence of the Church in World Affairs,' at the union evening service in the Congregational church. Five Protestant denominations here are joining forces in this series of Sunday night services culminating at Easter. I am sure that Mr. Parker's ministry will mean much to us in a number of ways."

Arthur W. Pinkham, state chairman of Massachusetts, addressed the Rev. Stanley Spear's congregation in Roxbury. Mr. Pinkham reports: "The pastor and other officials of the church were most cordial in their reception. I was very much impressed with the dignity of the surroundings and with the beautiful edifice. One can not fail to receive inspiration in such a church. I spoke half an hour, and received very careful attention from the congregation. I am sure that they were well pleased with my efforts. After the meetings, I was complimented very highly by the words of the various members who spoke to me, and in fact one person insisted that I was a minister, which remark I have decided to consider the greatest compliment of all!" And Mr. Spear writes: "I am glad to tell you of the splendid service rendered us by Mr. Pinkham. He gave us a splendidly uplifting and a discriminatingly spiritual address which was well received by my people. It was most stimulating to hear a layman stress the need of the spirit in such a wholesouled way. I hope he may be heard often in our churches. Local laymen assisted in the service. It was all most satisfactory."

Robert M. Rice of Medford spoke in West Gloucester and Annisquam, in the parishes of the Rev. George H. Lewis. The latter reports: "The people were well impressed with Mr. Rice, who made a very good presentation of the Five Year Program. Such work as that of Mr. Rice is admirable."

Donald Sleeper of Medford spoke at the Rev. George H. Howes' church in Peabody. Mr. Howes reports: "Mr. Sleeper gave a very fine address. He reached our substantial people through his talk. The general opinion is that Mr. Sleeper gave an illuminating and encouraging address on the Five Year Program."

A Superintendent Begins*

W. H. Colvin

I AM very proud to have won out over the entire field of candidates for the superintendency, but before accepting the position I have asked permission of the board of trustees to make life miserable for the members of the parish, if necessary, in order to get the support we need for the Sunday school.

In the second place, I have made it clear and emphatic that I consider the main job of the superintendent is to find work for others to do.

With these things off my mind I will start by telling you what I consider our greatest need.

We Universalists seem to lack missionary spirit. I don't mean the kind of missionary spirit that prompts us to contribute to help send another missionary abroad; but the missionary zeal that makes us say to our neighbor or business associate: "Say, Bill, we Universalists have imported a new minister. Brought him all the way from New England, and to our unlimited joy he has proved to be the real thing. He gave us a real honest-to-goodness sermon last Sunday on Abraham Lincoln, and threatens us with one next Sunday on Washington, that is guaranteed to make George proud to remember that he crossed the Delaware. If you have nothing else on hand for Sunday come with me and hear him. It will be worth your while." Then go get Bill and bring him to church.

What I am really getting at is enthusiasm for our ideals sufficient to let the other fellow know we have them, and enthusiasm for the beautiful Universalist faith sufficient to make us want to share it with our friends.

We all admire the courage and determination which animated the French Catholic fathers and sent them along the St. Lawrence, the Great Lakes and down the Illinois and Mississippi to plant the cross of the Catholic Church on the Indian Mission and so make America Catholic.

And we can not fail to admire the zeal and hard work of the early Methodists as they fought the swamps and canebreaks, the woods, rivers and rowdies, to spread their faith and make America Methodist.

We are handicapped to-day, especially in the Universalist Church, because we have lost the molten lake. No longer can we smell the brimstone on our

*Address upon assuming the superintendency of the Sunday school at Denver, Colorado. Mr. Colvin is president of the Wheeler Publishing Company, of Denver, Los Angeles and San Francisco.

garments or believe we stand on the crumbling brink with no hope of priestly aid to snatch us hence.

In place of these things we teach character building and our belief in the universal Fatherhood of God, but these ideas need telling just as much as did the dogmas taught in the past.

What I am pleading for is in a sense publicity. Let us make it known that there is a church on the corner of Colfax and Lafayette Streets, Denver, Colo., a *Universalist* church—a church of which we are proud.

We have something worth advertising: A minister—and if he were not present I would say that we are proud of him—a choir of whom any one would be proud, and, last but not least, a Sunday school which is the pride and hope of the institution.

Out of this Sunday school we will build the church of the future and it is our task, yours and mine, to make this school grow and prosper. We must double its attendance as well as that of the church. To do this we must have the personal touch together with the missionary spirit mentioned before.

Only this can give us the immediate and necessary results so much desired, and to this end I ask your help.

Our Prayers Together

Florence H. Perin

IN a beautiful poem by Lowell, a prophet, feeling that God had left the earth, sought Him on a mountain-top, thinking he would find some sign of Him there. He reached the top of the mountain and knelt in prayer. Then he bowed his head and listened, expecting to hear some loud burst of thunder in answer. Instead, it was very quiet and there was no sign of God. Looking down at his feet, he saw a tiny violet, and in that flower he heard God speak. He remembered that, just before leaving home, his little daughter had found the same kind of flower in his own yard and given it to him. We, like the prophet, look beyond our own homes for signs and wonders, when if we would only stop and listen, God would speak to us in the every-day happenings of our own lives. Oh, let us be still and listen and *know* that within our own hearts is a shrine where God is—within our own homes we may commune with Him. Yes, to-day, to-morrow, we may, if we are sincere in our longing, hear the voice of God in answer to our prayers.

Saturday, April 4

Eznarza: There is a little child of man that is mightier than he, and who saves the world from Time.

King: Who is this little child that is mightier than Time? Is it Love that is mightier?

Eznarza: No, not Love—

King: What is this child of man that conquers Time and that is braver than Love?

Eznarza: Even Memory.

Dunsany.

Heavenly Father, our lives are made up of experiences and influences and forces of all the years, which crystallize into memory. The old home, the old friends, bird songs, the azure and gold of sunset skies, every sweet association, every tie of love—yes, even love itself—come back in the wonderful gift of memory. Our very souls are made of these memories, and we thank Thee, O Father, for this greatest of all blessings. *Amen.*

Sunday, April 5

Love sets the soul to singing
Whenever the way grows hard,
And out on the far horizon,
Love—is the last reward.

Howard Arnold Walter.

O Thou God of Love, through love alone can the problems of life be solved. There are burdens and anxieties many, but by the magic of love, they may be lightened and transformed into joy. *Amen.*

Monday, April 6

My friends are little lamps to me,
Their radiance warms and cheers my ways,
And all my pathway, dark and lone,
Is brightened by their rays.

I try to keep them bright by faith,
And never let them dim with doubt,
For every time I lose a friend,
A little lamp goes out

Elizabeth Whittemore in Harper's Magazine.

Our Father, nothing is greater or more necessary in life than human sympathy and love. May our lives be so full of love for the true, the beautiful, and the good that no one will doubt our strength of character. Thus may we win friends by deserving them and may their loyal understanding help light the way of life. *Amen.*

Tuesday, April 7

An old man going along a highway
Came at evening cold and gray
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him,
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
You never will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at evening-tide?"
The builder lifted his old grey head.
"Good friend, in the path I have come," he said,
"There follows after me to-day
A youth whose feet must pass this way.
This chasm which has been naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim.
Good friend, I am building this bridge for him.

Author Not Known.

Our Father, with clear vision and earnestness of purpose, we must build for the future. May we never be satisfied to live for ourselves alone. Hallow our

lives and make them beautiful and complete by our thoughtfulness and love for others. *Amen.*

Wednesday, April 8

God gives you something to build to-day;
It may be a palace or back-lane wall;
Whatever it is, with a heart that is gay,
Go—build it all.

Don't leave out parts of it. Aim faith-high,
With pride in your heart, remembering still
That Kingly plannings about you lie
And a Kingly will.

And if it's a wee little cottage you rear,
And folks laugh long at its humble grace,
Just cry: "My Architect's plans were clear—
He needed the place."

Lillian Gard.

Heavenly Father, we meet the day with full assurance that even the work of our hands, simple though it is, is needed. If we have been able to add to the enrichment or the happiness of the world we are grateful. If we have not builded as well as we had longed to, let us be glad in the certainty that there will be another day and another opportunity. *Amen.*

Thursday, April 9

To-day, whatever may annoy,
The word for me is joy,
Just simply joy:

Whate'er there be of sorrow
I'll put off 'til to-morrow,
And when to-morrow comes
Why then
'Twill be to-day, and Joy again.

John Kendrick Bangs.

Our Heavenly Father, we thank Thee for the spirit of good cheer in the hearts of cheerful men. We rejoice in the influence of sunshine in the great world about us, which, touching human life, creates moral sunshine. Make our hearts glad. Make our laughter so joyful that it shall become contagious. So, through the very growth of gladness in the hearts of men, may Thy kingdom come and Thy will be done. *Amen.*

George L. Perin.

Friday, April 10

Death, once like a despot seated,
I have challenged and defeated,
Overturned the tyrant's throne:
And the shadow has been lifted,
Clouds of night with glory rifted—
In the thick darkness light is sown.

Henry Nehemiah Dodge.

Our Father, on this most sacred day of the Lenten season, with the picture of the cross before us, we would pray for patience and courage. Whatever of Gethsemane has come into our lives, we know that "joy cometh in the morning" and that Thy providence is ever guiding us. *Amen.*

From Our Exchanges

NASH PROPOSAL A CHALLENGE TO DENOMINATIONALISM

When Arthur Nash, as reported in our news columns last week, proposed to the denomination of which he is a member that it raise a fund equal to that which it is seeking for its own expansion to be used exclusively outside its own denominational concerns, he challenged the denominational complacency of every church member in America. Great ideas embody themselves in great institutions. Most of the large Protestant denominations were born to promote some distinctive idea. But these ideas have, in the course of time, found a common acceptance. There is not an essential to the salvation of the individual or of society held by any one of the evangelical denominations that is not now held by all. There is not a single moral truth, or a single bit of moral unction, in the possession of any one of them that is not also in the possession of all. What justification, then, can be given for the maintenance of the separate bodies? The only justification that occurs to mind is that of the vested interests and the historic and traditional loyalties peculiar to every denomination. The latter are the more powerful, since it is easier to fuse church properties than it is to transfer church loyalties. A Baptist church may have all the moral and spiritual potency in the building of the kingdom of God that is possessed by a Presbyterian church, or *vice versa*, but it does not so appear to the individual Baptist or Presbyterian. Or if it does so appear, the intangibles of memory and association bulk larger, emotional though they are, than the dictates of logic and efficiency. The problem of uniting the denominations into the church universal is one of fusing these smaller loyalties into the larger loyalties of our common faith. This can not be done by merely ringing the changes on the emptiness of much of our denominationalism, yet it will never be done without that critical service. The larger loyalty can never emerge until the complacency of our present smaller loyalties has been shocked. It will take fires of prophetic denunciation to rid us of the inertia of our pride and self-righteousness. It is this that such a proposal as Mr. Nash's does. It takes the very means by which laymen are constantly being exhorted to show their denominational loyalty —subscription to a fund for the support of evangelizing causes— and says, "Let us acknowledge that we can not accomplish the ends we proclaim save by a loyalty that transcends our denomination." And the word that Mr. Nash has spoken within the ranks of the Universalists might as fittingly have been spoken within any other communion. Unless they are ready to sink themselves in the common cause, the denominations are not fit to live. Meanwhile, it will be of interest to see what the Federal Council does with this practical essay at Christian co-operation, made as it is by a Church which the Council has so far excluded from its circle.—*The Christian Century.*

* *

THE UNIVERSALISTS' "GOLDEN RULE FUND"

In this age of new inventions, and new ideas in all departments of life, the Church is being constantly challenged to make new applications of the teachings of her Lord; but it has remained for the Universalist Church, under the leadership of Arthur Nash, the clothing manufacturer, better known as "Golden Rule" Nash, to attempt to demonstrate that a denomination, as well as an individual, must be willing to lay down its life for the wider interests of the Kingdom of God.

The Universalists recently decided to raise a fund of one million dollars to be used in furthering their denominational program. Most of this was to be raised through quotas from the churches covering a period of five years. The rest was to be secured by large subscriptions by leading laymen. At a Laymen's Dinner given in New York City on Jan. 19, Mr. Nash proposed that another million be raised, three-fourths of which would be spent entirely outside the denomination without regard to race, creed, or country. This fund is to be administered by the Special

Gifts Committee of the Universalist Church. Like the first million this fund is to be raised over a period of five years. Mr. Nash offered to give one-tenth of the entire amount as fast as it should be paid in. Although those present had given all they felt they could to the denominational program, $37,000 was actually paid in for the new project that evening, and a much larger amount pledged. Robert E. Hicks, editor of the *Specialty Salesman's Magazine*, and a Baptist, agreed to duplicate Mr. Nash's offer, thus providing for one-fifth of the entire amount. Among those who participated in the fund were a Roman Catholic, and a Jew, beside members of other denominations.

A week later another dinner was held in Boston, at which Mr. Nash and Judge Hill, the active chairman of the committee, spoke and plans were completed. This probably will be called the Golden Rule Service Fund. Already $8,000 has been appropriated to the Federal Council of Churches of Christ in America, $7,000 of which goes to the Industrial Relations Committee, and $1,000 toward building a non-denominational chapel at Fort Snelling, Minnesota. This appropriation is the more significant when one considers that the Universalist Church is not a member of the Federal Council. Various other projects are being carefully investigated. The committee proposes to place the money where it will be of most benefit to humanity as a whole.

Mr. Nash, as our readers know, came into prominence through his experiment in putting the Golden Rule into his business relationships. When he believes that a course of action is right he does not count the cost, but bends every energy toward accomplishing the task. He became convinced that the denominations were spending their energy in seeking merely to propagate themselves. He felt that a denomination should not be an end in itself, but a means toward bringing in the Kingdom of God.

The success or failure of this movement does not depend upon the amount of money raised, or altogether upon the nature of the projects aided, although both are important factors. It does depend upon keeping true to the purpose for which it was begun. It is pioneer work and points the way to a better day when sectionalism and ecclesiasticism shall be done away and professing Christians shall indeed "seek first the Kingdom of God and His righteousness."—*The Congregationalist.*

* *

THE "AMERICAN FRIEND" ON THE FEDERAL COUNCIL

Significant beyond the realization of most if not all of us is the steadily growing movement of co-operation in American Protestantism as expressed in the Federal Council of the Churches of Christ in America. When, nearly twenty years ago, the Federal Council was organized, it found American Protestantism without identity and without voice. Although representing the great majority of Christian adherents in this country, Protestantism was too largely a term which signified a medley of religious bodies, slightly co-operative and largely competitive. It made little impact upon the public thought and policy. As Italy was once a mere "geographical expression," so was American Protestantism a mere ecclesiastical expression. It is not so to-day. Protestantism has become conscious of its inherent unity and has found its voice in the Federal Council.

Suggestive and Illuminating Letters

FROM A PERSONAL LETTER

To the Editor of the Leader:

Personally, I am very sympathetic with the purpose of the World Service Fund. Mr. Nash's New York speech was a little drastic, but when supplemented by his Boston speech I endorsed it, in the main. I love my Church—but only because I love its great ideals and purposes. And the Kingdom of God is a bigger thing than any denomination. "He that loseth his life—etc." Are we ready?

You are making a good paper—one that I am glad to boost.

Carl F. Henry.

Pasadena, Cal.

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FROM THE SOUTHERN SUPERINTENDENT

To the Editor of the Universalist Leader:

I have read and re-read the articles by Dr. Hall and yourself in the *Leader* of Feb. 28. I find in these, as in other articles on the same subject in the *Leader*, evidences of an awakening power and vitality in our Church. The larger the program of our Church the more power will be released and the greater incentive to work, to serve and to give. The largest service we can render our Church is to make men think right. There is nothing that will make men think right so quickly as to see right actions in operation. Unselfishness has always had the entree to the human heart.

I have never found it difficult to raise money for any cause if the cause was worthy and well presented. If we are doing a big unselfish thing men will become interested, and there is bound to be both a direct and reflected strength in our own ranks. The idealism of our young people calls for world service. It lights the fires of the imagination and sends men to their tasks with the martyr's zeal.

I detest ostentation. But I agree with the old negro preacher who said, "Brethren, de Bible says 'let not the left han' know what the right han' doth.' But dat don' mean the right han' should be doin' nothin'."

The task of our Church is to reach the sculs of men. How are we to do this? Only by making our Church the channel through which the highest ideals of men flow into the activities of life. We will grow only by connecting ourselves with something that is bigger than we are. If the Universalist church increases in "favor with God and man" it will be because in some degree it manifests that new life which Jesus taught the disciples.

F. B. Bishop.

Birmingham, Alabama.

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SOME QUESTIONS FOR PROFESSOR EVANS

To the Editor of the Universalist Leader:

Dr. Evans's thoughtful plea for peace between science and religion suggests the thought that the distrust on the part of religion is distrust of the scientific method rather than distrust of the facts which science reveals.

Science claims that it is legitimate to exclude in its investigations all agents not necessarily connected with the problem and not contemplated by the equations; to allow the laws of automatic nature unrestricted and unaided play; and also to assume that nothing shall intervene in any operation from start to finish save mechanical sequent and antecedent. This has been the assumption for a long time in treatises on physics, chemistry, natural philosophy and in text books on the inorganic sciences. Science, therefore, in its investigations, in its laboratory experiments, ignores a God, a creator purpose, everything which may be considered teleogical. This is considered necessary to secure exactness. But this method has been carried over into investigations in the field of organic matter. We have to-day not only a biology which ignores a God or purpose in the universe, but we have a psychology and an economics which ignore not only God and purpose but even the testimony of consciousness in the name of exactness.

If the results of such investigations were given to the public for just what they were, abstractions which held true in an isolated field of experiment, there would be little occasion for distrust of science by religion. But, after ignoring God as a possible agent or factor, after leaving Him wholly out of the equation, the result of the investigations is proclaimed as a process of God, as God's way of doing things. There are relig-

ionists who try to be consistent in their thinking and who hold that any world theory involving man, worked out from calculations which omitted God and purpose, are inadequate explanations and should not be accepted by religion. On the other hand we have a large division of religionists who have accepted a world theory which, because of the omission of God and purpose in the calculations, carries an ethics diametrically opposite to the ethics of Christianity, and is a libel on the character of God portrayed by these same religionists. This theory has been accepted solely because it was considered scientific, bore the official stamp of science.

Dr. Evans places the blame for distrust of science partly upon these representatives who "have spoken in the name of science and claimed authority in provinces which do not belong to science. They became naturalistic, materialistic, mechanistic, even atheistic in their claims."

Truth is not decided by numbers, but if a poll were to be taken among scientists the followers of the mechanistic theory would outnumber the adherents to the vitalistic or any other non-mechanistic theory, especially in biology and the inorganic sciences. Psychology would be fairly evenly divided and economics would be more vitalistic. The line of cleavage, however, does not follow the individual beliefs concerning God, but along considerations of pure science. There is a sharp controversy between mechanists and non-mechanists in science as there is between religion and materialism.

The question arises, What sort of science shall religion make peace with? What theories are true science? Scientists themselves are not agreed, neither are religionists. Dr. Evans has evidently made a decision for himself. Upon what does he base it?

Byron A. Mead.

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TWO GOING CONCERNS AT CAMP HILL

To the Editor of the Universalist Leader:

I have just seen the Rev. George Gay's letter in the *Leader*. Mr. Gay is my pastor and friend, but in the interest of accuracy I must say that Dr. Shinn did not "establish an Industrial School" in Camp Hill, and, of course, he did not bring Lyman Ward to Camp Hill as a teacher.

In 1895, Mr. Ward was a pastor in New York City. In '96 or '97 Mr. Ward made a tour into North Carolina and preached at several places, including Raleigh. In the fall of '97 Mr. Ward began to make plans to leave the pastorate of the Sawyer Memorial Church of New York. Dr. Shinn, who was a loyal friend, urged Mr. Ward to take up "missionary work," as he called it. One or two states in the Mid-West wanted Ward as state pastor or superintendent. Shinn urged Ward to go into the Mid-West, as he could be assured of a salary. Ward, however, inclined toward the South, and Dr. Shinn agreed to make some appointments. Accordingly Mr. Ward left New York Jan. 1, 1898. He met with such success that various Southern friends wrote Dr. Shinn urging him to use his influence to keep the young man in the South. On the 6th of March, 1898, Mr. Ward and Dr. Shinn met at the Alabama State Conference held at a little church called Friendship. This church is about eight miles from Camp Hill. Dr. Shinn had been trying for some time to get a theological school started in the South. He felt that young men from the South trained in the South would do better than Northern men. Mr. Ward, who had already entertained some notion of an industrial school for white youth at the South before coming South, was now thoroughly aroused and anxious to start a school. It was a matter, however, that seemed so rash that he had not dared to mention it to any one. On this beautiful Sunday in March, Dr. Shinn and Mr. Ward were walking in the woods. Shinn said, "Now, Lyman, I want you to stay South." Ward blurted out to him something like this: "I will stay South and help you establish a theological school if you will help me to establish an industrial school." Dr. Shinn in his impulsive way replied, "It is a bargain." Mr. Ward began almost immediately securing pledges for the industrial school, and before he went North in May he had secured pledges to the amount of nearly $3,000. The middle of August Mr. Ward came South and in September, 1898, opened school in Camp Hill. He came to Camp Hill because there was an opening for him in the way of starting a school. It was a real need and the Universalist church of Camp Hill was without a pastor. Ward served the church for three years at $200 a year. He has always been everlastingly grateful to the members of the Universalist church of Camp Hill for those three years. The salary thus earned helped more than words can tell to keep things going. Mr. Gay says that Mr. Ward "preaches occasionally" at the church. It so happens that he has preached more than half the time during the twenty-seven years he has lived in Camp Hill. It was at Mr. Ward's invitation that Mrs. C. A. Quinby, then president of the National Missionary Organization, came to Camp Hill and organized the first Mission Circle. Mrs. Ward was the first president. The Circle was organized in the home of Mr. and Mrs. Ward. The Mission Circle of Camp Hill is one of the very best anywhere in our Church. Through the leadership of the women a new brick church was built, and later a fine parsonage. Mr. Ward has taught for years in the Sunday school and has only lately given up teaching because of numerous absences from home. The Rev. D. L. Fisher, who has been a teacher of our school for many years, has also helped in many ways to keep our church going. The coming of Mr. Gay to Camp Hill with his fine family is an event not only in the life of our church, but in the life of the community. It is only fair to say, however, that Mr. Gay could not be in Camp Hill to-day except for the co-operation of the teachers and pupils of the Southern Industrial Institute.

Mr. Ward takes off his hat to Uncle Sam. He has so little trouble with his mail that it is negligible. Last year his secretary informs him that over 18,000 letters went out from his office. He does not think that either Mr. Gay or he need worry very much about mail. If by any chance a letter should come to Mr. Ward which is manifestly Mr. Gay's, he shall have it. He has already sent Ward one letter. Mr. Ward is very glad that the Young People's Institute is to be held with him this year. He hopes that in interest and numbers Mr. Gay may not be disappointed.

Lyman Ward.

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THE YOUNGEST PREACHER

To the Editor of the Universalist Leader:

I think this is a boy (referred to in clipping enclosed) of whom the Universalist Church should be proud.

E. R. Pettingill.

Auburn, Me.

From a Maine Paper

Livermore Falls, March 15.—Carleton B. French, who has recently been granted a license as minister to preach, will thereby be the youngest preacher in the Universalist Church.

Mr. French, who is the youngest child of Fred G. and Ida. Latham French, was born in this town, Nov. 8, 1908. He attended the graded schools here and is now a senior at the Livermore Falls high school, where he is a popular member. He has been a member of the school orchestra for six years, and plays the violin and piano and has a pleasing tenor voice. He has been a member of the debating council during the four years in high school and this year was honored by being elected president of the debating council. During his junior year in high school he received first honors as best speaker in the debate against Stephen high school at Rumford. He is a member of the *Banner* board, the official paper of L. F. H. S., for two years, and has been a member of the select school chorus for four years.

He is the youngest member of Norland Grange and is one of its most prominent members.

He is a member of the local Festival Chorus and is prominent in dramatics.

Last June Mr. French attended the Leaders' Conference of the State Y. M. C. A. boys' camp and was chosen as a leader for Androscoggin Lodge for the camp season. He has had two

years' experience at this camp and previous to receiving his preacher's license had intended to be at the camp this summer. He is interested in politics and is an ardent Democrat.

Mr. French is the youngest member of the First Universalist Church of this town and is one of its most active members. He is teacher of the Christ Crusaders' class of the Sunday school, and is a charter member and has held all of the offices of the Senior Y. P. C. U. of the church. He originated the Junior Y. P. C. U. of the church, which meets every Sunday afternoon and of which he is leader. He is a member of the church choir, and has held the office of state treasurer of the Y. P. C. U. for two years, and has attended two national conventions, and it was while attending the convention at Ferry Beach last summer that he consecrated himself to the ministry of the Universalist Church.

Mr. French has occupied the pulpit in the local church on several occasions and has also preached at Waterville and Dexter and expects to have a regular appointment during the summer. After his graduation from high school in June, he will enter Tufts College in the fall (being the first young man to enter the ministry from this town), where he will study for the profession that he intends to make his life work, that of being a minister.

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WHY NASH SUCCEEDS

To the Editor of the Universalist Leader:

I want to tell you how richly I enjoyed the issue of Jan. 24, The first editorial is surely "meat in due season." Christ must dwell in our hearts if we are to do as we would be done by.

Arthur Nash is a success because he can say with Paul, "I am crucified with Christ, nevertheless I live. Yet not I, but Christ liveth in me." He is leading us to higher ground and if we follow on he will make as great a change in our denomination as he did in that clothing factory. I used to read on the first page of the *Leader* "The Church of To-morrow," soon I expect to see the words, "Now is the accepted time, to-day is the day of salvation." If ever the world needed Golden Rulers it is just now. "He that ruleth his own spirit is greater than he that taketh a city."

John Patch Branch.

Cumberland Mills, Me.

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THEY ARE GOING ON

To the Editor of the Universalist Leader:

I want to tell you how we were disappointed when we could not find in the last *Universalist Leader* the page we have enjoyed so much for the last year. That is "Our Prayers Together." They have been so helpful, and if you have discontinued them we are very sorry.

A Subscriber.

* * *

A SHORTER BIBLE NEEDED

The audience at the forum on a recent Sunday night in South Weymouth in the Universalist church not only listened to a speaker who brought vigorous opinion, but who could furnish an exhibit of the thing he argued for. Dr. Henry Hallam Saunderson urged upon the audience a study of the Bible from the spiritual point of view rather than an attempt to take it literally. And he produced and read from his own edition of the Scripture which has recently been published, "The Living Word."

While taking neither side in the controversy between the fundamentalists and modernists, the speaker urged what he declared to be the higher path of finding the eternal things and holding them more precious than the temporal elements. He compared the Bible with a great forest of long-lived trees, but tangled by the windfalls of short-lived trees till it is difficult to travel through it. He declared that very few people undertake to read the whole Bible through, just as it stands. Therefore he pointed out the need of omitting the parts that record genealogies and forgotten rituals.

He declared that the voice of the Living God still speaks his word of truth to the minds of living men; and that this is the real inspiration which produced the Bible. "Every one," he said, "has the right to read the Bible and to interpret it for himself, spiritually and vitally. Thus it will yield the water of life, so that the souls of men shall never thirst."

Continuing the speaker said in part:

"The reason that I have been asked to discuss the Bible is that I have been at work for more than twenty years on an intensive study of the Scripture and have produced an abridged Bible which has recently been published under the title 'The Living Word.' The various parts of the Bible are of unequal spiritual value. There are long lists of names which we can scarcely pronounce, and which we omit in reading. But there are passages which are the very word of God to men through all the ages. But the Bible is of great length. Very few people ever read it entirely through. Devoted and intelligent readers of the Bible mark the greatest passages so that they may find them easily.

"But this or any method of producing a shorter Bible means that we have a great many brilliant fragments, which are separated from each other. What I have done during these years of intense study and work is to weave these passages together so that each one is placed with others of the same topic. Thus in a fourth of the usual length all the greatest spiritual passages are placed.

"Just as soon as we drop out from the Bible the parts that were of local interest and temporal value, the greatest passages stand up in great dignity and in surpassing beauty. What we need to-day is not new translations in vulgar language, nor the paraphrasing of the stories, but the Bible abridged in which is retained the classic language of the great familiar versions which are loved by the hearts of men."

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THE PARABLES OF SAFED THE SAGE

The Parable of the Man Who Went Abroad

Once upon a time there was a man who Went Abroad. For he said, It doth Broaden one to Travel, and to see Strange Lands, and find how they do things in Other Nations.

And he paid Two Thousand Shekels, and went abroad.

And in the first place where his Ship cast Anchor, he went ashore and looked around, and bought a Cigar, and beheld the sign of a Moving Picture Show. And he said, Aha, this looketh like the good old U. S. A. And he paid his money at the door, and went into a room that was dark, and beheld the picture that was upon the screen.

And he returned unto his Ship, and he spake unto his fellow passengers, saying, I care not what ye have seen, for I had the really good time. I saw a Movie, and believe me, it was Some Movie.

And when his Ship cast anchor again, he sought out another Movie Show, and did likewise. And thus did he wherever he went.

Now most of the Movies that he saw were made in Hollywood, and shown in the Empire Theater on Main Street in his own town. And he could have seen any of them or all of them without wandering further than two blocks from his Own Fireside.

But he thought he got his money's worth in every place, and if he thought so, it is no affair of mine.

Now this have I discovered, that folk get out of Travel what they bring to it and not much more. For the man's own mind and soul and interest in life must be the measure of that which he doth behold, whether it be at home or abroad.

But if I should visit a Movie in a Foreign Land, I think I should prefer to see something that I could not as well see on Main Street in mine own town.

For whether Travel doth broaden a man dependeth on the Traveler.

And the same is true of them who travel the Thoroughfare of this Pilgrimage of Human Life.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

One Hundred Percenters

The Indestructible Union. By William McDougall. Little, Brown and Company. $2.50.

The New Barbarians. By Wilbur C. Abbott. Little, Brown and Company. $2.50.

To the author of these two books the term "one hundred percenters" is applied partly as description, partly as commendation, and partly as derision. Their views are curiously compounded of restricted nationalism, admirable devotion to country, and a regrettable narrowness of outlook. If the books correctly forecast the general temper of the series of which they are the first two volumes, then indeed are the publishers right in saying it is a series for "thinking Americans," for it will require no little thought to separate the wheat from the chaff.

Professor McDougall knows psychology and has an interest in psychical research. Professor Abbott is an able historian and writes admirable essays on literary themes. Both Professor McDougall and Professor Abbott would contribute more to the development of the nation if they would adhere to the subjects upon which they are experts. When they enter the market-place, mount soap-boxes, and harangue the multitude, they cheapen themselves, dishonor their profession, and cater to the prejudices of badly informed readers.

Abbott's book is an attempt to defend the author's private conception of American democracy against all its opponents. His chief method of defense is to group together all who disagree with him and to fasten upon all the faults of one. Thus he implies that all Socialists share the views of H. L. Mencken and that H. L. Mencken shares the views of the Socialists. He seeks to give the impression that Gertrude Stein's writings are representative of all free verse. Time and again he states that Bolshevism, the British Labor Party, and the North Dakota experiment have the same program, and he even tries to tell what that program is. Finally, he quotes with approval "an eminent lawyer" who says that all radicals have a standard complex and are really insane.

From start to finish Abbott seeks to paint as alarming a picture as possible of all radical movements in an attempt to scare people into accepting the present system, by making them believe that it is a choice between that and chaos. Even one who doubts the efficacy of radical proposals must deplore the wholesale and somewhat hysterical treatment vouchsafed them by this author. The suggestion that we should have a non-economic state is appealing, but Professor Abbott does not seem to realize that it would involve keeping business out of government as well as government out of business.

Perhaps the most ridiculous chapter in the book is that which blames the whole thing on the new immigrant. Any one who will take the trouble to run through the membership list of the League for Industrial Democracy or any other representative radical organization will find the Mayflower families in the ascendancy. So far as Professor Abbott's book is concerned the new immigrant, a serious enough problem from other points of view, is a mere man of straw which the good professor seriously creates and with equal solemnity and fervor demolishes. Indeed, men of straw populate the book. With the saner, more thoughtful radicals Professor Abbott is, for purposes of publication, unacquainted. Any one who took the trouble to read the party platforms last summer will be amused at the accusation of "phraseocracy" which he hurls at the radicals, and it is a little pathetic that he closes his chapter on the subject with a few oblations of his own to the great god Blah.

On the whole, Professor McDougall has written a sounder book, although we still are convinced that psychology is his field and that he would do well to confine his literary activities to it. The volume begins with an attempt to suggest the prerequisites of a nation and the elements in national greatness. It defends nationalism against its opponents and attempts to show that it is not only compatible with, but also necessary for, internationalism. Tracing the progress of national growth in the United States it comes to the present with its "disrupting influences," of which the chief, in the author's mind, are the new immigration, the negro problem, and the existence of anti-nationalistic ideals. It closes with a statement of the author's views on the subject of America's place among the nations.

The passages on the philosophy of the state and those sections which are mainly historical are innocuous. It is when McDougall deals with "disrupting influences" that he displays provincialism and prejudice. His remarks on the new immigrant fly in the face of established facts. His mad proposal to settle the negro problem by deporting the ten million members of the black race shows an inability to grasp economic conditions, let alone principles of justice. He denies the right of conscientious objection and, as in his earlier book, asserts that "patriotism is a greater moral force than religion." His unsparing use of cheap phrases as a method of argument and his uncritical condemnation of forces which are among the more hopeful signs in American life are enough to damn the book.

Both Professor Abbott's book and Professor McDougall's book will only serve to foster prejudices which are already a worse menace to American ideals than radicalism or the new immigration can ever be. In both books are statements that are true and that need to be made, and perhaps such statements predominate, but the statements that are false and the views that are narrow will do great damage. Most regrettable of all is the fact that the authors, and even more the publishers, have allowed these books to bask in the light of an authority which is reflected from the authors' undisputed eminence in other fields, fields with which the present volumes have little to do.

* *

Ethics of India

By E. Washburn Hopkins. Yale University Press. $3.00.

Professor Hopkins is both a student and a sympathetic interpreter of the religions of India. His earlier and more extensive work, which this volume supplements, traces the religious development from the period of the Rig-Veda to the present. This book gives the same thorough treatment to one element of India's religions, the ethical, an element which has too often been unfairly or inadequately discussed.

Beginning with early polytheism, Professor Hopkins emphasizes the love for and sense of intimacy with the gods which characterized this period. As he summarizes the ethical content of the Rig-Veda it is as follows: "Morality is an expression of divine law; sin is opposition to that law." In later developments, however, this doctrine became perverted because of the increasing importance of sacrifices, which soon assumed a magical significance, carrying power to control the gods. As philosophy gained in strength the whole concept of the goal of life changed, and union with the Infinite became the highest desideratum. In such a system morality would seem to have little place, but, as Professor Hopkins insists, men are not always logical, and ethics continued to play a prominent part in religion. Certain ways of conduct were prescribed, and it was taught that evil ways of life would prevent the desired communion with the One. Elaborate codes of conduct were formulated, containing rules for the professions.

In Buddhism concern for private salvation was dominant, but the fine insistence of the Buddhists upon love counteracted much in their teachings that to us seems selfish By separating morality from any system of religious observances, Buddhism asserted the moral responsi-

bility of the individual. The doctrine of non-injury, which was also characteristic of early Brahmanism, is, to Professor Hopkins' mind, less significant than the practise of self-sacrifice. In the later Hindu religions devotion is stressed, and it is taught that only the souls of men who have been pure can come to God.

After an account of some of the ethical aberrations to be found in India, Professor Hopkins closes with an attempt to evaluate the various ethical doctrines. He summarizes the course of religion in India, from polytheism through impersonal philosophical systems to the current belief in a personal God who is identified with righteousness. Throughout the volume he is extraordinarily sympathetic in his treatment of ways of thinking which seem very strange to us, and for that reason he is successful in interpreting them. While by no means easy reading, the book deserves a place in any student's library, since it is a definitive treatment of a significant subject. Such books outlast the literature of current problems which because of its extreme pertinence to-day will be out of date to-morrow.

* *

Honest Liberty in the Church

By various writers. The Macmillan Company. $2.25.

The Church Congress of the United States, an organization of the Protestant Episcopal Church, observed its fiftieth anniversary last year by holding a series of meetings in Boston. Many leaders of the denomination spoke on topics of general interest. The creeds came in for a fair chare of the discussion, and there were papers on auricular confession, Christian marriage, and the Christian approach to industrial problems. For each theme there were several speakers, and discussion from the floor followed the formal addresses.

Not only the speeches but also the discussion are recorded in this book, which possesses no little interest, partly because it contains some noteworthy papers of intrinsic worth and partly for the picture it gives of the Episcopal Church. As is inevitable in a report of such a gathering, some of the speeches are dull, some are superficial, some are too biased to be valuable, but others are keen, interesting, and, in some cases, scholarly.

The address of Dr. Roland Cotton Smith, telling of the founding and history of the Congress, and the concluding paper by Bishop Lawrence are noteworthy. Professor Lake's searching criticism of the creeds will appeal more to liberals than it appealed to some of the listeners. Papers on the home by Dr. Drury and Judge Cabot have much interest. In the section of industrial problems the papers by William H. Barr, a manufacturer, by Dr. Melish, by Mary Van Kleek, and by Prof. Norman Nash present a balanced discussion of many phases of the question.

Much of the value of the volume is derived from the excellence of the conference program, which provided for the presentation of several aspects of each problem. The inclusion of discussion is a commendable feature.

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The Kingdom of God in the Apostolic Writings

By A. M. F. Macinnes. George H. Doran Company. $1.60.

At one great theological school of this country there is a ruling that all theses for the degree of doctor of philosophy shall be published. At another school it is provided that no thesis so submitted shall be published without the permission of the faculty. The wisdom of the second school is apparent almost every time that one reads a book which is or is not based upon a doctor's thesis. Dr. Macinnes' book, though by no means altogether bad, confirms the impression that doctors' theses are uniformly uninspiring.

Dr. Macinnes covers the field with a thoroughness and a lack of discrimination which one learns to expect in such works. He traces the idea of the Kingdom of God from pre-Christian times through the apostolic age, drawing upon the entire New Testament. He begins by dwelling upon the reliability of the Gospels, analyzing first the Synoptic Gospels and then turning to the Gospel according to John. For his account of the idea of the Kingdom in the first century he uses Acts and the letters of Paul.

In a fashion which has become Orthodox among those who accept the critical method and yet cling to as many of the old beliefs as possible, he holds that the Church is the fulfilment of the apocalyptic hope of Jesus, and the last half of the book deals with the creeds, organization, and problems of the Church. In his point of view he is thoroughly conventional, laboring diligently in the defense of his particular beliefs. One may reasonably ask why one should espouse the critical method unless he is willing to accept it for better or for worse.

* *

Ultimate Values

By J. S. MacKenzie. George H. Doran Company. $1.25.

Interest in the enduring problems of man's origin and destiny never flags. The mere fact that there is nothing new to say does not stem the tide of books on the subject. Philosophers continue to present new variations on old themes. Futile it may seem to be, but the challenge in the unknown, which for all we can see is also the unknowable, man can not resist.

Those who can not keep away from the weighty problems of metaphysics will find much to interest them in the little volume by Dr. MacKenzie. His approach is from the standpoint of modern idealism, which he largely presupposes and does not try to defend. The first part of the book concerns itself with certain problems, such as the problem of time and space, the problem of potentiality and actuality, and the like. Out of his discussion of these problems Dr. MacKenzie tries to show what the position of modern idealism is, particularly with reference to its weaknesses. Since most of these weaknesses he finds to be linked up with the idea of values, he turns his attention to this idea, first analyzing value as objective, then as subjective, and finally as spiritual. He makes a distinction between worth and value and argues that worth includes wisdom, power, and love. These three give reality to beauty which is the ultimate value. The book closes with some considerations of the concept of value in ethics, in religion, and in practical life.

The conclusion of the critical reader on finishing the book will be that Dr. MacKenzie has become wrapped up in his own theory of value to such an extent that he ignores many important elements in the problem he seeks to solve. On the other hand, he treats a large number of questions fairly and not without originality, showing adequate acquaintance with and giving due consideration to the views of leaders in contemporary thought. Readers not already committed to an idealistic metaphysics will not go far in the book without serious doubts. Sharers of Dr. MacKenzie's assumptions, however, will be likely to find the book both congenial and stimulating, the latter because he reopens many problems, honestly facing the difficulties which his contemporaries in other schools have raised.

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The Doctrine of the Infallible Book

By Charles Gore. George H. Doran Company. $1.00.

From one point of view we can have nothing but commendation for a man who, though subscribing to the creeds, accepts the critical method in dealing with the Bible, but from another point of view we realize that he is in a most ambiguous position. He is driven to constant reinterpretation, and usually he is to be found in the rear ranks of the critical procession, fighting valiantly for every inch of authenticity, but yielding point after point as the evidence becomes incontrovertible.

Such a man is Bishop Gore. In this book he very boldly sets forth his views on the Old Testament, and points out that Jesus himself used the Old Testament with a degree of freedom. His treatment of the New Testament, however, is more moderate, and he ends by stating that the view of Jesus as divine and as miracle-working is unimpaired by criticism of the gospels. The most noteworthy contribution of the book lies in the author's distinction between inspiration and infallibility. The former he accepts, but he rejects the latter.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

THE LAKE GENEVA CONFERENCE

Perhaps you have heard of the Missionary Education Movement conferences held in the different sections of the United States? But you can't know their worth until you have attended one.

Last year at Lake Geneva, Wisconsin, the Middle West Conference point, about 273 representatives of all denominations gathered on July 25 to live in the large Chicago "Y" camp for ten days and enjoy to the full the inspiration and knowledge and recreation given. In this tent colony was one tent with six Universalist folks.

From Racine, Wisconsin, came Ella Washburn; from Chicago, Misses Francelia Colby, Margaret Bay, Muriel Bowler and Dorothy Karlen; from Boston or maybe Camp Hill, Ala., Mary Slaughter; and over one Sunday Rev. John Ratcliff and family.

We were a happy family and those ten days were busy ones. Each one began with a quiet half-hour in chapel. Then came the four hours of classes, classes for every need—for those who taught as Sunday school teachers and those who led mission study classes, workers in the young people's groups, girls' guilds, women's missionary societies and the church proper and then too for those just interested in Missions. The special theme for the year was China, and courses in any of the half-dozen text books on that country were available. Also work in the home study books on the race problem was given. A class in dramatics gave as the results of its work "Slavegirl and Schoolgirl," a play showing Chinese life and customs. So much for mornings. They were work, yes, but enjoyable work.

Then the afternoons. They were full of play. There was a boat trip around Lake Geneva, a trip to Yerkes Observatory (one of the largest telescopes in the worlds is here), a baseball game between the girls and the boys, a water carnival where we saw some fine exhibition diving, a stunt party, a tennis tournament in which Mary Slaughter almost won the woman's singles, and last but not least a trip around the world, which consisted of traveling all over the camp grounds, stopping at various tents and hills to hear the many different missionaries who were at the conferences tell of their work in their particular fields.

In the early evening came the vesper services held out of doors on "Inspiration Hill," overlooking the lake and country around. To me these were the most inspiring of all the conference. The spot is rightly named "Inspiration Hill."

Later in the evening there were the platform meetings and here we heard such men as Paul Hutchinson, who wrote "China's Real Revolution," one of the text books, William Axling, who wrote "Japan on the Upward Trail" of the year before, and Prof. Edmund Soper of Northwestern University, who wrote "Religions of the World." Also we heard the many missionaries representing about a dozen fields, give us a glimmering of their work with the people of these far-away countries and their needs.

Taking it all in all, it was a glorious ten days. One couldn't help but have his feelings aroused to the need for better missionary education, so that the vast amount of work to be done both in the home and foreign field might be better done. The inspiration of the fellowship of the fine people, the splendid meetings and courses and the beauty of Lake Geneva itself indeed made for true re-creation.

Dorothy Karlen.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

FOR PEACE LESSONS

The Pilgrim Press has just issued a series of lessons under the title, "Christian Fellowship among the Nations," which many of our workers will recognize as just the thing they have been looking for.

It is a discussion course for young people and adults, by Jerome Davis, professor of Practical Philanthropy at Yale University, and Roy B. Chamberlain of Hanover, N. H., a minister who has had large experience in work with college men.

The book includes thirteen lessons on such topics as "Our Attitude toward Patriotism," "Toward Other Races or Nations," "Toward Economic Imperialism," "Toward the 'News' in Peace and War," "Toward Our Enemies." The plan is first to submit to the class "cases" taken from actual experience. A list of readings bearing on these cases is then given, followed by questions to help the class "think through the problem." The purpose is never to "settle" problems, or to impose any particular theory of their solution, but always to lead the student to think the thing through for himself.

Pupils of the high school age and older will find the course usable and valuable. It is also valuable for any group of adults wishing to clarify their own thinking, or even for the individual who would like to see these vexed questions in a clearer light.

The price of the course is 25 cents. A package library including many of the pamphlets to which references are made, may be purchased for $1.50. One such package would be sufficient for a group using the course.

The General Sunday School Association recommends the course to its workers as better for the carrying out of the recommendation for Peace Lessons, passed by the Ferry Beach Convention, than anything we could hope to publish ourselves. It may be ordered from our Publishing House.

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PUBLISHED WITHOUT PERMISSION

The following letter, recently received from the treasurer of our church in Denver, is published without the consent (or knowledge) of the young lady in question:

The Board of Trustees of the First Universalist Church of Denver at a meeting held on March 2, 1925, formally passed a resolution expressing its deep appreciation of the services of Miss Mary F. Slaughter, who came to Denver to assist in the reorganization of our Sunday school.

The formal action of the Board does not begin to express the individual feeling of its members.

Every member of the Board is most enthusiastic over the results attained by Miss Slaughter during the short period of five weeks, working under discouraging conditions. She is certainly a most efficient organizer, always patient, diplomatic, enthusiastic and most forceful.

We wish her stay with us could have been prolonged. We feel confident that the work inaugurated by her will be continued by those enlisted by her.

Where she and Mr. Niles found and interested the youngsters and the oldsters is still a mystery to us.

We want to express our hearty approval of your plan of extension work in the Sunday school which promises so much for the future of the Denver church.

We hope to have Miss Slaughter with us again. She has a most charming personality and her proved ability of organization appeals to our imagination and judgment.

Very sincerely yours,

W. F. R. Mills.

* *

LYNN HAS TEACHERS

It takes a large force of teachers to supply our great school at Lynn, yet the superintendent, Mr. Hempel, testifies that he never has a serious lack. What is the explanation? He and Doctor Perkins give it without hesitation. The members of the Young People's Christian Union are constantly impressed with the fact that in the Church school they will find one of the very best fields for applying the gospel of service about which they speak at their devotional meetings. Thus it should be in every church.

Among Our Churches

Vermont and Quebec Letter

Huntingville, P. Q.—Rev. E. A. Hoyt of Hingham, Mass., is to assume the pastorate at Huntingville from May 1 to Nov. 1. This is a rather remarkable and fortunate opportunity for the Huntingville parish. Mr. Hoyt has been here before for a summer pastorate, and is known and loved by the whole community. There is a great opportunity for constructive work here. We have the only religious gathering place in the community, and especially at the evening services do the congregations consist of people of all creeds. * * **White River Junction.**—It seems good to announce this parish as once more actively at work. It has been a long time since the church has been closed. The reawakening was spontaneous and without suggestion from outside sources. Quietly, several interested parishioners circulated through the parish and found that the desire for resumption of services was general. Sufficient funds have been accumulated and pledged to guarantee the beginning of the work upon a rather larger scale than in previous years. Our church at White River Junction serves a community in which there is no other organization. There is an exceptional opportunity to make our church a home for many who are too young or too old for the long trip to the other village. We also have a denominational constituency which, while not large, is none the less strong in influence. Rev. Lewis R. Lowry of Mansfield, Ohio, is to take up the work, temporarily, as pastor. * * **Northfield.**—Rev. Harriet Baker Robinson, formerly of Oldtown, Maine, has assumed the pastorate at Northfield and has been at work for some weeks. A reception to the pastor was given on Feb. 26, which was very successful. On March 8, Mrs. Robinson made her first appearance before a town audience, preaching at the union service of the Congregational, Methodist and Universalist congregations. On Feb. 22 a Y. P. C. U. was organized with a membership of fifteen, a majority being young men, several of them students at Norwich University. On March 1, there was an installation of officers, Mrs. Robinson acting as installing officer and using the official ritual. The officers are Beach Bly, president; Miss Ruth Bly, vice president; Miss Ethel Shaw, secretary; Harry Butler, treasurer. Welcome to the new organization was given by William Hardin, president of the official board. Mr. Hardin, also, as a member of the former rather famous Y. P. C. U., presented to the new organization the record books of the former society and the custody of the piano owned by it. Greetings were given by Miss Olga Woodbury, president of the Y. P. C. U. of the Congregational church. * * **Rochester.**—Rev. C. C. Conner and Rev. Mary Andrews Conner, who have been acting jointly as pastors of the parish at Rochester, have resigned to take up work in Massachusetts. Since the removal of the Conners left both the Congregational and Universalist pastorates vacant, an attempt is being made to form a joint pastorate of the two societies, services to be held in each church building for a period of six months, and each society maintaining its legal organization. It is with considerable fear and trembling that this is undertaken, as denominational lines have been strongly drawn in Rochester in years gone by. It seems to be the plan to carry on the new organization without recourse to denominational assistance, and it has been hoped to secure a pastor without affiliation with either of the denominations involved. The situation has been complicated somewhat by the fact that, since the movement started, the Methodist church has applied for admission to the union, subject to the permission of its denominational authorities. One candidate for the pastorate has been heard. The real hope of the new movement is that it has the backing of a considerable number of strong, active men and women in the community who believe in it thoroughly. We believe they will accomplish what should have been done in Rochester long ago. * * **St. Johnsbury.**—This parish is happy and active under the new pastorate of Rev. T. W. Horsfield. The Y. P. C. U. has been reorganized, the junior and senior organizations being united. Mr. Horsfield is meeting regularly with the County Ministerial Association and has been cordially accepted in the social and church life of St. Johnsbury. * * **Lyndonville.**—It seems likely that our organization at Lyndonville is about to give up the struggle. The trustees have recently notified the State Convention of the desire to relinquish the custody of the church property, which is held by trust deed. It is somewhat questionable whether we have ever had a sufficiently large constituency to guarantee an organization at Lyndonville, although there is little doubt that the people who do belong to us have had an influence for good upon the community. * * **Sunday School Institute and State Convention.**—Goddard Seminary and the Universalist parish at Barre are to unite in entertaining the Universalists of the state in the most ambitious annual gathering we have ever undertaken. The second annual Sunday School Institute will be held at Goddard Seminary from June 24 to 27. The faculty will consist of Rev. Francis W. Gibbs, "The Bible;" Rev. A. Gertrude Earle, "Missionary Instruction;" Carl A. Hempel, "Church School Administration;" Miss Elizabeth Randall, "Junior and Intermediate Instruction;" Mrs. Stella Marek Cushing, "Sunday School Music." Rev. and Mrs. Weston A. Cate and Mrs. George F. Fortier will act as directors of recreation and the Superintendent will be chore boy, as usual. Jarvis T. Beal, headmaster of Goddard Seminary, will have charge of boarding and lodging arrangements. This Institute will be open to all Sunday school workers in New Hampshire, Vermont and Quebec. Immediately following the close of the Institute, the annual State Convention will open at the Universalist church with the session of the Sunday School Association on Saturday afternoon, June 27. On Sunday, the 28th, will be held a rally for all the Universalists of Vermont and Quebec and any others within reaching distance. A morning service of worship will be held in our church at Barre, and Dr. Lowe has been asked to be the preacher. In the afternoon a service in recognition of the earlier workers of Vermont and Quebec will be held at the old brick church at East Montpelier. At this meeting, which it is hoped to hold in the open air, Pro. Leo R. Lewis of Tufts College will be the speaker and will take for his subject, "What the Old Home Means." In the evening, there will be a mass meeting of the young people of Vermont and Quebec around the building at Goddard Seminary. At this meeting "On the Hill at Sunset," Rev. Weston A. Cate, president of the State and Provincial Y. P. C. U. will have charge of the devotional meeting, and the principal address will be delivered by one known to and loved by the young people of our Church. On Monday morning, June 29, will be held the business session of the Y. P. C. U., on Monday afternoon, the business session of the W. U. M. A., on Monday evening the annual Missionary Instruction Mass Meeting of the women of Vermont and Quebec with Mrs. Ayres as the principal speaker. On Tuesday, the 30th, will be held the annual session of the State and Provincial Convention. * * **Dr. Rowland.**—The announcement of the death of Dr. W. R. Rowland will bring sadness to many people of this state. He was of us, and the earlier years of his life were spent in our service. From boyhood he was the moving spirit in the little church at East Corinth, which has made a rather wonderful record in denominational history. As a student, he stood for our faith in college life at the U. V. M. As a practising physician, he yet found time to lead the Young People's Christian Union of Vermont and Quebec to some good achievement, and later, as a member of

the Executive Board and as a lay preacher, he was influential in our denominational life. Impetuous, nervous, impatient at delay, he sometimes aroused antagonism, but none ever doubted his earnestness and his consecration. We are glad that he graduated from our work into the larger work of the active Christian ministry, we are glad that he died at work, for it would have been his choice, and we are glad that they brought his body back to rest among the green hills he loved so well, the inspiration of his larger faith.

George F. Fortier.

New York City Letter

Divine Paternity House.—To put the work of the settlement on a better financial basis, a membership drive is about to be undertaken. The constitution of Divine Paternity House Association, adopted in December, provides for patrons at $25 a year, organization members at $10 a year, and individual members at $5 a year. A special effort is being made to secure patrons. The local board, representing the senior clubs, has adopted a constitution giving it important responsibilities and powers. The sum of $170 was realized from its January entertainment. Children of the neighborhood spend many delightful hours of work and play at the settlement. The Junior Players presented the French folk-play, "Aucassin and Nicolette," on Friday evening, March 20. The Festival Chorus is at work on an operetta to be given in the spring. The Festival Dancing Class, taught by Mrs. Ramsdell, is a popular activity. Fifty new additional children's books have been loaned by the New York Public Library. Library children had a story hour on Feb. 26. The boys' clubs are preparing a minstrel show for March 28. All the boys in the Settlement enjoyed a Boys' Night, on March 3, when Mr. George Mills entertained them. The Van Wyck Dancing Club and the Y. P. C. U. each had enjoyable Valentine parties. Dr. Newton was the speaker at the February devotional meeting of the Union. A successful dance and social was given by the young people on Feb. 28. The Men's Club had a Ladies' Night on Feb. 11, providing a supper and entertainment for their guests. The Mothers' Club entertained the Washington Cooper Boys on Feb. 24. German and Italian women are earnestly and eagerly studying English and citizenship in the two American citizenship classes. The work of Miss Taylor has received recognition from Japan as evidenced by a request for information regarding the Divine Paternity House. * * **Divine Paternity.**—Dr. Newton delivered a remarkable sermon on Washington's Birthday. He said: "The founding of the American Republic, with Washington as its first President, was one of the three great spiritual events in history: The advent of Christ, who revealed God to man and seeks to redeem man to God, whose birth divided history into before and after. The Reformation, daring to assert the sanctity of the home, the right of the individual man, and the competence of man in religion. The founding of the American Republic upon liberty under law, uniting individual initiative with communal responsibility, marking the greatest experiment in human fraternity in the story of mankind. Three things threaten the peace of America—racial rancor, religious bigotry and a disintegrating spirit of lawlessness and materialism. The very genius of America is brotherhood. Jerusalem is the city of faith, Athens the city of philosophy, Rome the city of law, London the city of liberty, but New York is the great city of fraternity. Here God has brought world-end peoples together to learn the secret of living together. Americanism is not a formula; it is a friendship." Dr. Newton has in the past month preached at Lancaster, Pa., Montclair, N. J., Utica, N. Y. (dedication of a new Baptist church), Detroit, Mich., and nine times in Syracuse, N. Y. The annual benefit performance of Chapin Home Auxiliary, No. 8, was held March 19 at International House. The annual parish meeting, March 25, will be preceded by a sale under the auspices of the Ladies' Aid Society, and a dinner served by the Y. P. C. U. * * **Washington Heights.**—The pastor has organized a parents' organization of those whose sons are in the boy organizations of the church. It has been called the "Fellowship of Boy Friends." An enthusiastic response came from leading families to Mr. Harris' appeal to organize "not for prodigals and boys needing reform, but for so-called 'elder brothers.'" A strong body of people of all races and creeds have united, with the declared purpose to "back Mr. Harris in the work he has been doing for six years among boys." A celebration of Washington's Birthday was enjoyed with the following people taking part: Mrs. Charles Augustine Robinson, the "National Flag Lady," Blanch Hammond Camp, poetess, Senator Ward V. Tolbert, Captain Edward Loomis, U. S. N., Major Camp, and J. M. Johnson, of the National Flag Association. The celebration was under the auspices of the "Quentin Roosevelt Post," United States Junior Naval Reserve, of which the pastor is commander, a post of eighty-five selected boys. A recent sermon by the minister on the theme, "Why Jews and Liberal Christians can not help build the Episcopal Cathedral," to which was added a word about the attempt on the Heights to build a "People's Undenominational Church" with funds from everybody, but which is strictly a Methodist church. * * **Mt. Vernon.**—A concert of note was given in the auditorium of the Westchester Woman's Club, March 17. The artists who appeared were U. S. Kerr, baritone, Virginia Symes, soprano, and Arthur Hartmann, violinist. At the Women's League meeting, March 24, Mrs. Capek, of Prague, spoke upon "Liberalism in Czecho-Slovakia." * * **The Metropolitan Alliance** met at the Church of Good Tidings, March 13, Mrs. Joseph Elliott, chairman, and Miss Margaret Haas, soloist. Mr. Hugh W. Adams gave a capital address upon "Restricted Immigration." * * **Chapin Home.**—Preachers for April, 12, Rev. A. W. Grose, D. D., 26, Rev. John Sayles, D. D. Home Day, observed March 3, was most satisfactory. A musical entertainment arranged by Mrs. Beveridge was greatly enjoyed. Rev. R. S. Kellerman of Pennsylvania was a visitor. Mr. Brenton, who has served the Home so faithfully for many years, and who is now the superintendent, recently returned from a hospital. His many friends will rejoice that he is practically well. * * **Good Tidings.**—Mr. Lalone has arranged an attractive series of Midweek Lenten Services. March 4 Dr. Newton spoke on "Do We Believe in Jesus?" March 11 Dr. Sayles on "Was Jesus a Practical Man in the Light of Our Twentieth Century Knowledge?" March 18 Rev. Edgar T. Clements on "The Brotherhood of Man," March 25 Rev. Gustave H. Leining on "Unsung Battles." April 1, speaker, Dr. Grose, subject, "May a Man Still Pray?" April 10, Good Friday, Church of Our Father uniting. At the Laymen's Service Messrs. Charles J. Williams, H. E. Muller, Clarence Shober, Frank H. Sigler and Wm. R. Settgas had parts. * * **Dr. Hall** preached in historic Plymouth Church, March 15. * * **All Souls.**—Dr. and Mrs. Grose will guide a party through Europe the coming summer. An itinerary that comprehends the best in Europe has been arranged, and anybody looking Europe-ward can find delightful companionship and the cream of travel under the guidance of our Flatbush friends. Write Dr. Grose at 2744 Bedford Ave., Brooklyn, for an announcement. Men's dinner attended by 250 men, and a great program given, beginning with Don C. Seitz and ending with the famous "Roxey" of New York. From All Souls "Messenger" we glean official announcements that are causing just pride in the achievement and success of this historic parish. Dr. Grose may well enjoy his trip through Europe, with this record, as quoted from the "Messenger:" "The last few weeks have furnished many gratifying evidences of the efficiency of our church organizations. The Young People's Play was generally

regarded as quite the best they have yet done, and about $200 was added to the fund for the new floor in the Social Hall. The Sunday school party was a great success in the fine supper, the splendid illustrated lecture by Mrs. Friederich and general entertainment and good time. The first social afternoon of the Women's League scored another great success in attendance and in the pleasure of all who came. The Boy Scouts' night was the best in the history of the local organization. Regular receipts of the collector for four months, totaling $4,727.24, establish a new high water mark in the history of the church. And most recently the annual dinner of the Men's Club with its extraordinary attendance and its remarkable program of speaking and music following a fine dinner splendidly served, has given still further evidence of the capacity of our people to do things in a way to bring joy and pride to us all."

Thomas Edward Potterton.

Church News and Interests

PERSONAL

Dr. A. K. P. Harvey, formerly of Washington, D. C., and now of Rockland, Me., has met with a great loss in the sudden death of Mrs. Harvey, just announced.

The new Attorney General, the Hon. John G. Sargent of Ludlow, Vt., attended service at the Universalist church, Washington, on the first Sunday of his residence in that city, and listened to an effective sermon by Dr. C. E. Rice on "The Power of Silence."

On March 25, Miss Minnie S. Davis, of 126 Kenyon St., Hartford, Conn., reached her ninetieth birthday. A woman of rare intellectual and spiritual development, she has been an author and lecturer of note, and she still retains her keen insight and her power of clear and beautiful expression. Her father was the Rev. Samuel A. Davis, and other members of her family have been prominent in our denominational life.

Dr. Lee S. McCollester, writing from Algiers, reports pleasant stops at Madeira, Lisbon and Gibraltar, and an interesting visit to Granada.

Dr. Clarence Guy Robbins of Lawrence, Mass., has been appointed a member of the Foreign Missions Board, in place of Rev. Fred A. Moore, resigned.

Rev. Milo G. Folsom of Gardiner, Me., at the urgent insistence of his parish, has declined a call to an important post. The Portland papers have given considerable space to the matter.

Mrs. Marietta B. Wilkins of Salem was unable to attend the meeting of the Foreign Missions Board on account of illness.

Dr. Frederic W. Perkins of Lynn was the speaker at a mid-day Lenten service at Keith's Theater, Boston, under the auspices of the Boston Federation of Churches, and delivered a most effective address.

Mr. and Mrs. Philp Van Wyck, of the Church of the Divine Paternity, New York City, sailed for Europe on Feb. 5, on the "Samaria."

Mr. Granville Hicks spoke in the Community Church, Boston, on Sunday, March 15. His subject was "Youth and Religion."

OUR HEADQUARTERS STAFF

Rev. Charles H. Pennoyer, head of the Department of Social Welfare, has announced an itinerary for the Southern States in June, July, August and September, starting in Oklahoma, June 24, visiting Texas, Arkansas, Missouri, Kentucky, Tennessee, Mississippi, Alabama, Florida, Georgia, South Carolina and North Carolina, and finishing his tour at Suffolk, Va., Sept. 6.

Dr. John Smith Lowe has returned from a trip to the Middle West, where he visited churches in Chicago, Oak Park, Hoopeston and Urbana, Ill., Racine, Wis., Minneapolis and Rochester, Minn.

Dr. George E. Huntley is on a two weeks' trip to Washington, Baltimore, Brooklyn and Middletown, N. Y. He spoke at the Church of Our Father, Washington, March 26, delivering the vesper address at a special Lenten service and holding a Sunday school conference later.

Miss Evelyn Murray entertained the ladies of the Headquarters staff at her home in Allston on Saturday afternoon, March 14.

California

Pasadena.—In a recent bulletin of Throop Memorial Church Mr. Henry writes as follows: "To be wholly frank, I never have found it in my heart to urge people who attend church on Sunday mornings to go to a second service in the evening. One good sermon a week is sufficient for most of us, and certainly two poor ones too many. As a rule, a man with a family can make better use of his Sunday evening at home than at a second service. He can; but does he? However, it is the Christian experience of centuries that benefit is derived from giving more than the accustomed attention through Lent to the things of the spirit. Therefore, we are having special services until Easter. I bespeak the co-operation of all who read these lines—both for their own good and for the benefit of others. People go where people are to be found. These evening meetings may not do you any good (a debatable question), but you can help to make them of real benefit to those who do need them. I want your help."

Illinois

Chicago, North Shore Community Church.—Dr. George Walter Allison, pastor. On Jan. 29 a number of our men met at the parish house to organize a chapter of the Comrades. The interest seemed very real and all present signed applications for membership. A second meeting was held Feb. 6 and a third Feb. 20, the latter for the specific purpose of listening to ex-Sergeant Ryan of the Chicago police force, regarding work along the line of crime prevention among the youth of our community. The last meeting was held on March 6, for the purpose of completing our organization and considering a program of activity. The Business Women's Club met at the home of Miss Cora Malmstrom, on the evening of Feb. 9. The Ladies' Society gave a Washington's Birthday Dinner at the Community House, Thursday evening, Feb. 9.

Joliet.—Rev. W. H. Macpherson, pastor. Our Laymen's Sunday service was held March 15. William A. Murphy, a Joliet lawyer, gave a splendid address on "Religious Toleration." John Anderson presided and Ralph Austin read the scripture. Almost the entire intermediate and senior departments of the church school remained for the service, contributing a beautiful dedication service for their new Sunday school hymnal, "The Hymnal of American Youth," using the service sent out by the New Century Company. Special plans are being made for Maundy Thursday, Good Friday, and Easter Sunday. The chimes are fast becoming a reality and will peal forth in all their glory on Easter morning.

Hutsonville.—Rev. John S. Cook, D. D., pastor. The new church is now completed, and we are using the basement for Sunday school and church. The dedication is to take place on April 5. Dr. J. M. Tilden of Lombard has been invited to preach the sermon. The church building will be dedicated free from debt, so no solicitation of funds will be needed. In addition to the service of dedication at 11 a. m., two other services will be held, at 3 and at 7.30 p. m. During the week following educational and inspirational meetings will be held for several evenings. All Universalists in this region, and especially those who are isolated, are cordially invited to enjoy the day with us.

Maine

Rockland.—Rev. C. A. Knickerbocker, pastor. Attendance on Sunday morning has been increasing. Mr. Knickerbocker is giving a series of sermons on the following topics: March 8, "What is Religion?" March 15, "What is Christianity?" March 22, "What is the Church?" March 29, "What is Universalism?" April 5, "Jesus' Place in History." April 12, "Easter—The Culmination." The Knickerbocker Men's Class had charge of the Sunday morning service March 1. A. I. Mather, president of the class, pre-

sided, and Edgar Comee of Brunswick preached the sermon. This class has recently served two public suppers. The Chapin Class of the Sunday school has just staged the unique play "Mah Jong." The costumes were very beautiful, most of them made by members of the class. The Mission Circle is packing a box to be sent to Miss Hannah Powell. At the last meeting it was voted to send a contribution to Murray Grove. The Women's Society holds fortnightly meetings with supper, the attendance ranging from 130 to 150. The ladies have contributed an article to the Norway church fair. The Y. P. C. U. is in a most prosperous condition. Under the leadership of Miss Angela Fossett the young people presented the three act play, "Getting Acquainted with Madge," which reflected credit on all who took part.

Pittsfield.—Rev. Frank L. Cann, pastor. A community sacred concert recently held, engineered by our musical director, drew the largest gathering in the history of the church. On Firemen's Sunday, the full Fire Department attended in uniform, and a special sermon was given by the pastor on "The Wastages of Life." An Inauguration hospitality whist party with elaborate decorations and large orchestra was given in the Town Hall on the evening of March 4, in the interest of our Ladies' Society. Our Sunday school maintains attendance and interest, and has already raised money to send representatives to Ferry Beach this summer. The Men's Club of 185 members will give its annual minstrel show on April 16 and 17. The pastor has been called upon, recently, to address the Psychological Association of Portland on "America's Adjustment to the World." The board of trustees has voted to redecorate the interior of the auditorium and to recarpet the floor.

Massachusetts

Malden.—Rev. C. J. Cowing, pastor. Our annual parish meeting Monday evening, March 9, was the most encouraging and enthusiastic for many years. Dana J. Flanders, chairman of the trustees, presided, and gave an encouraging report on the financial situation and general condition of the parish. The report of the church treasurer showed that the last of the floating debt had been paid, leaving the church free of all debt and with a goodly balance in the treasury. Resolutions were unanimously adopted toward establishing a permanent endowment fund of moneys which have been left to the church with special use specified. Another matter discussed and referred for action to the trustees was that of having the parish take over the financial responsibility of the church school, now in a very flourishing condition, making it a real part of the church. Several of the societies pledged to help out on the salary of the new parish assistant, Miss Mary E. Walker. Every organization reported much accomplished, real progress made and each treasury in a prosperous condition. In his report the pastor mentioned particularly the mobilization of the men for service through the new men's organization, the Universalist Associates. Also the better organization of the church school, and the splendid success of the Y. P. C. U. The business meeting was preceded by a supper at which covers were laid for 175, with Mrs. A. F. Sargent in charge.

Roxbury.—Rev. Stanley G. Spear, pastor. On Laymen's Sunday we had a great service and a fine message from Arthur W. Pinkham of Lynn. Our musical vesper services have been well received, the music being of a high order. One of the most successful vespers was the one given by the choir augmented by special soloists under the direction of Mr. Reissmann, master of organ music, when they presented "The Holy City," by Gaul. Mr. Spear gave the Bible readings on the Saturdays of February from WNAC. The ladies of the parish raised a purse of $160 and arranged for the pastor to attend the inauguration of President Coolidge March 4. Special Lenten services are being held, with neighboring ministers assisting the pastor.

Provincetown.—At the annual parish meeting Miss Sara A. Hamlin, formerly preceptress of Dean Academy, and Mr. Simeon C. Smith of West Virginia University, were for the fifth time made a committee for the Laymen's Sunday services. The following programs have been presented this winter or will be given soon: The Coming 200th Anniversary of the Town, Rev. N. W. P. Smith; sermon by Dr. C. W. Goodrich, read by Mr. E. N. Paine; original story, by Miss Mary Mears; sermon by De Witt Talmadge, read by Mrs. C. W. Fuller; lecture, "Things Worth While," by Mr. W. H. Young; art lecture by Mr. Beneker; "An Historic Shrine—the Murray Church in Gloucester," paper by Miss Frances C. Gifford, read by Mrs. George W. Watson; "The Beginnings of the Sewing Circle," a paper by Mr. S. C. Smith; sermon by Mr. John B. Dyer of Truro; "The High School and Its Ideals," by Principal R. B. Booker; "My Trip to Canada," a paper by Mrs. William Healey; lecture, "Why God Made Woman," by Mrs. Theodore Nickerson; "Going to the Theater," by Mr. J. H. Green; sermon by Dr. Hillis, "Happiness and the Religious Problem," read by Miss Elsie Long; Old Letters from Abroad, read by Miss Louise Paine; sermon by Dr. G. A. Gordon, "The Ultimate Ground of Hope," read by Miss Katherine MacIntyre; "The Aims of English Teaching," by Miss Florence Foss; musical evening, arranged by Mrs. Cora W. Fuller; illustrated lecture, "Scotland, Land of Scott and Burns," read by Mr. Isaiah A. Small; story, "Passing the Torch," Andrews, read by Mr. E. N. Paine; illustrated lecture, "Scenes of Holy Week," Rev. L. B. Goodrich; "Easter Thoughts," Rev. N. W. P. Smith. Arrangements have been made by the State Superintendent whereby Dr. Huntley, President of the General Sunday School Association, will preach here on June 14, 21 and 28. We have had Dr. Huntley on previous years in a like arrangement and our people are looking forward with delight to his coming this season. On June 7 there will be a large All-Cape Rally at our church in Orleans. Dr. Lowe has been asked to be our Rally Day speaker.

New York

Southold.—Rev. Abram Conklin, pastor. This parish has suffered a severe loss in the death of one of its most prominent members, William H. Terry, who for over forty years has been a regular attendant and a generous supporter of the church. A series of organ recitals held Sunday afternoons has filled the church to its capacity.

Middleport.—Rev. Charles Clare Blauvelt, pastor. Laymen's Sunday was observed March 1. Norman Walters, superintendent of the Sunday school, preached on "Worth While Things." Harry Freeman assisted in this service. At the annual parish meeting March 10 reports of the various organizations were most encouraging and showed them in a flourishing condition. After submitting his official report for the year, the pastor introduced two important matters for consideration. The first was a budget system of church finance. The budget for next year amounts to $4,000, more than we have ever raised before. One of the items is the quota for the Five Year Campaign. In a few weeks an every member canvass will be held to secure pledges for this budget, which was adopted unanimously. The second matter was the construction of a parish house. As planned, such a house will provide adequate facilities for all the church organizations and will also be available for worthy community activities. Two propositions are being considered, one involving about $20,000 and another about $30,000. Pledges for this new house will be taken during the every member canvass and then a special parish meeting will convene to accept one of these propositions. Special Lenten topics are being used in the church service and it is expected that a large class will be received into church membership at Easter.

Fort Plain.—Rev. H. F. Moulton, pastor. On the evening of March 5, the parish celebrated the tenth anniversary of the coming of Mr. Moulton to this church with a banquet in the social rooms. On the speakers' table was a huge birthday cake with ten candles. Sherman Dillenback acted as toastmaster. Rev. Walter C. Hasler of the Methodist church offered a prayer. Telegrams were read from friends in many places, including one from Rev. H. M. Cary in Tokyo. A resolution was read which was adopted at a recent

meeting of the board of trustees, asking Mr. Moulton to remain for another year. Mr. Dillenback presented to the pastor a check from the people of the parish, a gold piece from the church school, an electric reading lamp from the Social Aid Department, and a bouquet of roses from the Mission Circle.

North Carolina

Inman's Chapel.—Four children were recently christened by Rev. H. A. Markley. Rev. Hannah J. Powell attended the annual conference of Southern Mountain Workers at Knoxville, Tenn., March 16-19. From there she started north on a two months' leave of absence, and may be addressed at 27 Lincoln Ave., Gardiner, Me. Mrs. H. A. Markley is temporarily in charge of the work here. Mr. Markley will remain here till Easter. The new Community Pulpit was dedicated with an appropriate ceremony March 8. On Thursday evening, March 12, the C. B. G. gave a playlet, "The Mite Box Opening," to a capacity house. The new lantern was used for the first time, presenting slides of the Maine Seacoast Mission, which Miss Powell explained. Refreshments were sold on the cafeteria plan.

* *

CHRISTENINGS

Previously reported, 5. Inman's Chapel, N. C., 4. Total, 9.

* *

FIRST MEETING OF A NEW ORGANIZATION

Ninety-nine women, representing seventeen Universalist churches, were the guests on Friday, March 13, of the Samaritan Society of the Universalist church at Arlington, at the first meeting of the Universalist Women's Alliance of Greater Boston. Milford, with one delegate, and Worcester, with two, were the most distant churches represented. First Church, Cambridge, sent the largest delegation, thirty-one.

Others which answered the roll call were Somerville (First) eleven; Charlestown, ten; Medford Hillside, nine; Everett, eight; Roxbury, six; Winter Hill, Somerville, five; Grove Hall, four; Saugus, three; Brookline, Lynn and West Somerville, two each; Quincy, Medford (First) and Framingham, one each.

The movement was promoted by Mrs. Frank Oliver Hall of New York and Arlington. She enlisted Mrs. Wallace M. Powers of Arlington, formerly of New York and a president of the Metropolitan (N. Y.) Alliance of Universalist Women, and together they gained the support of the local Samaritan Society. Mrs. Emma Hesseltine, president of the society, issued invitations to the women of sixty Universalist churches within a radius of forty miles. She opened the meeting with a welcome to the visitors and then resigned the chair to Mrs. Powers, who served as chairman.

Under her direction a program similar to that followed by the New York women was carried out. First came an interesting report of religious news in and outside of the Universalist fellowship, given by Mrs. Charles F. Coolidge of Arlington. The minister of the church, Rev. Charles F. Patterson, spoke briefly, and then the aims and achievements of the New York Alliance were described by Mrs. Ada F. Shorey of the Church of Our Father, Brooklyn, a former president of the Metropolitan Alliance. She seconded the efforts of Mrs. Hall and Mrs. Powers to form a similar organization in metropolitan Boston.

Dr. Hall was next on the program, followed by Rev. Dwight A. Ball, recently come from North Carolina to the ministry of the Winter Hill church. Mr. Ball took the place of his wife, who was ill, and presented the opportunity which beckons Universalist women of the North for constructive work in the South. The program included solos by Paul R. Bennett, accompanied by Mrs. Elmer Stevens of Somerville, who retired last year after twenty-five years of service as organist of the Arlington church.

The next meeting of the Alliance will be held on April 17 on invitation of the women of the First Church, Somerville. In May the women of the First Church, Cambridge, will entertain. At that time, if the enthusiasm of the first meeting continues to grow, it is expected that a permanent organization will be effected.

* *

A FRIENDLY WORD

Mr. Harold Marshall:

Dear Sir:

I enclose two ($2.00) dollars for paper. I should have sent before but have not been as well this winter.

I see by the *Leader* that another old lady is my age, nearing eighty-nine years, and took the paper for fifty years or more.

Good-by,

——— ———.

P. S. I love to get the paper, and look for it every Monday morning, and then when through with it, give it to my friends.

* *

HIGH STANDARDS AT MURRAY GROVE

Walter Gabell

At the present time, with jazz the keynote of so many of our activities, too much emphasis can not be placed on high ideals and lofty standards. With this in mind the management of Murray Grove has showed far-sighted consideration of the many-sided problems of that institution.

The first impression of the average visitor is that Murray Grove has wonderful possibilities for development into a popular summer resort, but actual test and experience have proved the falsity of this idea. Several attempts in this direction have resulted in failure, whereas the periods of greatest vitality and usefulness have followed the building up of Murray Grove's religious and inspirational values. The most outstanding and conclusive evidence of this is the record of the past eight or nine years of its history. To-day Murray Grove as an institution commands the respect and the support, both moral and financial, of the entire denomination. This is not due simply to its rich historic interest but also to the fact that Murray Grove has come to be synonymous in many ways with missionary zeal and character building.

Murray Grove has no desire to compete with Coney Island or Atlantic City, but it does offer real entertainment and recreation for both young and old. It is far from being a place of sackcloth and ashes. The vigorous spirit of youth is in evidence, even in the grand old man of Baltimore, James N. Macneal, its founder. Murray Grove does not welcome those who seek a week-end "jamboree," but it does invite those who love their Church and come to spend a few days in a helpful and uplifting environment and enjoy the comradeship of those whose ideals and aspirations are high.

The intermingling of the breezes from the great stretch of pine forest with those saturated with the salt of the sea makes a delightfully balmy and invigorating atmosphere. The beds are comfortable, the table generous, the rate figured to cover only the actual cost of accommodations. This material comfort adds to the enthusiasm with which the splendid programs put on by Dr. Lowe, Dr. Huntley and others are received. Those who have attended year after year look forward to each returning season with anticipation of meeting old friends and making new, of enjoying card parties, dances and sails, of listening to stirring sermons. Such experiences as the reverent procession on Memorial Sunday to the graves of Thomas Potter, Dr. Bisbee and others add to the significance of Murray Grove as a Universalist shrine. From a vacation spent there one returns home with memories of wholesome and refreshing thought and action, worship and repose.

* *

OCEAN PARK

Prospects are bright for the Missionary Education Conference which will be held at Ocean Park, Maine, July 1-10. A very strong program has been prepared by the Educational Committee, headed by Rev. Erwin L. Shaver as dean. Specialists in the field of Missionary Education have been secured to teach the classes and for the platform meetings. Delegates will be pleased to meet some leaders of former years, Miss Beulah S. Cone, Miss Edith Scamman, Dr. Clarence H. Frank, Rev. Rodney W. Roundy, Prof. Charles Gordon Cummin of Bangor Theological Seminary and others. Among the new leaders are Miss Helen F. Smith, associate secretary of the Woman's Board of Missions,

and Rev. J. L. Moulton of India. The recreational director is Carl A. Hempel and the leader of Camp Perry for young men is Donald E. Webster, assistant pastor of the First Church of Christ, Glastonbury, Conn. Rev. Asa M. Parker is chairman of the conference and Miss Lucie M. Gardner, 12 Lynde St., Salem, is field secretary and registrar. From her full details may be secured. The registration is limited to two hundred, so that early application is necessary.

* *

W. U. M. A. OF RHODE ISLAND

The Executive Board of the Women's Universalist Missionary Association of Rhode Island held an Allegiance Luncheon for presidents of Circles, state chairmen and ministers' wives at the Providence Plantation Club, Wednesday, March 18. Mrs. Milo G. Folsom, second vice-president of the National Association, was the guest of honor and the speaker. Grace was said by Mrs. O. P. Taylor. The president, Mrs. Charles A. Russell, extended a cordial welcome and emphasized the importance of allegiance to the church of one's faith, giving support and cooperation to all its interests. Mrs. Folsom gave graphic pictures of the great Missionary Convention at Washington.

Hearty appreciation was accorded Mrs. Folsom and with repeating together the Mizpah a happy occasion was brought to a close.

Notices

LITERATURE FOR TEXAS

Some one keeps sending me rolls of the *Leader*, which should be sent to the State Missionary instead.

Mrs. Flora J. McAchren,
1108 N. 12*th St., Waco, Tex.*

* *

FERRY BEACH

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Rumford, Maine.

* *

FERRY BEACHERS, ATTENTION!

All Ferry Beachers are hereby notified that payment of annual dues of one dollar to the Association for the year 1925 is now due. Payment should be made to the Secretary of the Ferry Beach Park Association, Rev. Elmer D. Colcord, 43 Berkeley St., Springfield, Mass. Yearly membership cards admitting to privileges of the Association will be issued to those paying dues.

Notice to the above effect and preliminary announcement of the 1925 season has been mailed each member of the Association according to name and address on file. Those not receiving this notice are requested to correspond with the Secretary, giving present address.

Elmer D. Colcord, Secretary.

* *

INFORMATION WANTED

The firm of Bleakly, Stockwell & Burling, Counsellors at Law, 317 Market Street, Camden, N. J., are anxious to obtain some information regarding the family of Ashor Moore, who died in Hammonton, April 27, 1891. They are endeavoring to locate the following: Eliza F. Moore, daughter; Julia Bisby, daughter; Edwin Carr, grandchild; Clara Carr, grandchild; Charles B. Carr, grandchild. These people are supposed to be the heirs of Ashor Moore, and any information regarding them will be appreciated. Please communicate directly with Bleakly, Stockwell & Burling.

* *

MR. KELLERMAN'S PAMPHLET

The first edition of the pamphlet, "Universalist Educational Parallel Columns," written and published by Rev. R. S. Kellerman, being entirely exhausted, the Committee on Denominational Literature, headed by Dr. Frank Oliver Hall, has authorized a second edition, which is now printed and ready for delivery. All orders received will be filled and sent out as promptly as possible.

Address all orders and inquiries to

Rev. R. S. Kellerman.
Hop Bottom, Pa.

Obituary

Edmund B. Ball

Edmund Burke Ball, of Muncie, Indiana, was born in Greensburg, Ohio, Oct. 21, 1855, and closed a life of remarkable achievements Sunday, March 8. Mr. Ball was stricken several months ago while attending a luncheon of the Rotary Club and never regained his health.

Mr. Ball was vice-president of the Ball Brothers Manufacturing Company, manufacturers of fruit jars, owned entirely by the Ball family, and the largest institution of its kind in the world.

He was a man of great wealth and his generosity and interest in high things were in proportion. He planned the river drive park for Muncie, and gave much of his time and means to develop it. He also gave the local Y. M. C. A. a beautiful summer camp for boys at Lake Tippecanoe. He was a director in several colleges and with his brothers gave the Eastern Indiana State Normal School to the State.

Mr. Ball was married to Miss Bertha Crosley, daughter of Dr. Marion Crosley, one of the prominent Universalist ministers of former years, and long a pastor in Muncie and Indianapolis. Mrs. Ball and three children, Edwin, Adelia and Janice, survive, as do also three brothers, Dr. L. L., F. C., and George, and Frances, wife of Dr. J. W. Mauck, president of Hillsdale College. Mr. Ball was a thirty-third degree Mason, and a member and trustee of St. John's Universalist Church, Muncie.

Funeral services were conducted by Rev. Arthur W. McDavitt, assisted by Dr. John W. Nicely of the Presbyterian church.

Mrs. William Crosthwaite

Mrs. Crosthwaite was the wife of William Crosthwaite of Horton, Michigan, where she was born and where she passed away after a long illness patiently borne on March 15, 1925, at the age of sixty years. She leaves a husband and two sons. She was greatly beloved. Her life was one of kind deeds and tender judgments and sympathy. And her usefulness in manifold ways will cause her to be sincerely missed. She was devoted to the Universalist church of Horton and at the time of her death was a member of the choir and deaconess. Her funeral was held March 18 in the church she loved so well, and her pastor, Rev. William Couden, officiated. She surely has left a strong Christian influence in the little town where she lived so nobly.

Franklin Woodman

Franklin Woodman, one of the leading street railway men of New England and a prominent member of the First Universalist Church of Haverhill, Mass., died Feb. 27 at his home in that city. Born at New Gloucester, Maine, Nov. 9, 1857, he was one of a family of four children of Mr. and Mrs. Lucius Woodman, and grandson of Rev. Jabez Woodman, Universalist minister. Mr. Woodman was a man of whom it can be truly said that he worked up to his position of prominence and honor from small beginnings. He began his career on the railroads while but a very young man by becoming a checker on the gravel cars of the Metropolitan Street Railway Company, then under construction. He then became a starter and soon was placed in charge of the Boston end of the East Boston Ferry. In 1883 he became clerk to the superintendent of the first division, and two years later was put in charge of what was at that time the principal line of Boston's street railway system. While Mr. Woodman held this position the Metropolitan West End street railway systems were consolidated and later became the Boston Elevated System.

In 1889, Mr. Woodman went to New Bedford, where he was superintendent of the interurban system. He went to Haverhill in 1892 and took charge of the Haverhill and Groveland street railway, then under process of electrification. This street railway was later enlarged to the Lowell, Lawrence and Haverhill system, then the Bay State system, and finally the Eastern Massachusetts system. In 1901, he became general manager of the Haverhill and Southern New Hampshire railway, then under construction. This line was extended to Nashua, N. H., and Canobie Lake Park. In the development of the latter, Mr. Woodman took great interest.

Mr. Woodman was a past president of the New England Street Railway Club, past master of Merrimack Lodge of Masons, and past president of the Pantucket Club of Haverhill. He was also a charter member of Commercial Lodge of Odd Fellows of Boston. In 1912 he was one of the committee of Masons which greeted President Taft on the identical spot where the first President of our country reviewed the Haverhill citizen-soldiery at the close of the Revolution.

Mr. Woodman leaves a wife, a daughter, Mrs. Henry Bean, a sister, Mrs. Sarah Merchant of Lowell, and one grandson, Franklin Bean. Mr. Woodman was for years a valued trustee of our Haverhill church. Practical Christian, man of absolute integrity, of large heart and energetic devotion, he will be sorely missed by his community, his church, and by all who knew him.

Funeral services were held in the First Universalist Church of Haverhill, March 1.

Charles F. Oldham

Charles F. Oldham, a prominent and esteemed citizen of Canton, Maine, passed away suddenly on Thursday morning, Feb. 26, 1925.

Mr. Oldham was born in Peru, Maine, June 12, 1846, going to Stoneham, Mass., at the age of nineteen, where he lived for about fifteen years, going from there to Canton. He married Miss Eunice Russell, of Hartford, Maine, who survives him, together with their daughter, Mrs. Evie York.

He was the builder and chief owner of the planing mill in Canton, and prominent in the fraternal and musical life of the town. Although almost completely deaf during the later years of his life, he was always in his place in church, enjoying the fellowship if he could not hear the service and sermon.

The funeral was conducted at the home on Sunday afternoon, March 1, by Rev. J. Elmer Frazee, of the Canton church, assisted by Rev. N. G. French, of Auburn, who is supplying the pulpit of the Canton Baptist church. A letter of tribute was read from a former pastor, Rev. Eleanor B. Forbes, of West Paris.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

"Her Two-Legged Friends False," says a *Times* headline, "She Leaves Her Estate to Dogs." This department knows a man so convinced of the perfidy of the human race that when he read that story he rushed to his lawyer and had him draw a will leaving his fortune to a centipede.—*F. P. A., in New York World.*

* *

"Here is that suit I bought of you last week," said the angry customer to the tailor. "You said you would return my money if it was not satisfactory."

"That's what I said," responded the tailor, rubbing his hands, "but I am happy to tell you that I found the money to be entirely satisfactory."—*Exchange.*

* *

Born Londoner (to London Scot): "Well, if Aberdeenshire is all you say it is, Mr. MacGregor, why didn't you stay there?"

Mr. MacGregor: "Because in Aberdeensheer Ah wuz no' conseedered tae be of ordinary eentellect. But Ah've done verra weel doon here."—*London Punch.*

* *

Out of the ink-wells of babes, etc. Candid letter from a twelve-year, acknowledging a present:

"Dear Aunt Harriet:

"Thank you for your gift. I have always wanted a pincushion but not very much."—*The Conning Tower.*

* *

Irate Customer: "Really now, I don't want a closed car, I enjoy fresh air."

Salesman: "But don't you see, mister, you get so much wind in an open car that it blows all the fresh air away."—*Lafayette Lyre.*

* *

"We waste too much. Yesterday you had beef; to-day you ought to make a nourishing soup from the bone."

"But it was canned beef."

"Well, boil the can."—*Presbyterian Witness.*

* *

Ted: "Has he any real curiosity in his collection?"

Ned: "Say, he has a Navajo Indian blanket that was made by a Navajo Indian!"—*Life.*

* *

Progress—Freshman: I don't know.

Sophomore: I am not prepared.

Junior: I do not remember.

Senior: I don't believe I can add anything to what has been said.—*Exchange.*

* *

"I've sent back your letters, your gifts, your ring. Is there anything else I can do?"

"You might return my love."—*Cornell Widow.*

* *

Ardent Wooer (a commercial traveler) "My love for you, Winnie darling, surpasses anything else that can be offered in that particular line."—*London Opinion.*

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